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GENERAL CONFERENCE EDITION

MAY, 1946

VOLUME 49 NUMBER 5
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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

TWO new extremely effective rat poisons called 1080 and Antu, were developed during the war. Ten-eighty, so-called because it was the 1080th substance tested by the United States Fish and Wildlife Service, uses sodium fluoroacetate and is so powerful that tests proved a pound would kill a million eight hundred thousand ground squirrels. Tests indicate that buildings can be entirely freed of rats by the use of 1080-poisoned water alone. Since animals which eat the poisoned rodents are also poisoned, the poison should be prepared and set out only under responsible, trained officials. This is important since one-fiftieth of an ounce is a fatal dose for man. The other rat poison was discovered by Dr. Curt P. Richter and gets its short name from the first letters of alpha-naphthyl-thiourea. Antu acts on rats by causing dropsy of the lungs and is considered not to be dangerous to human beings. The rat, carrier of typhus, plague, and a host of other diseases, is man's worst enemy among rodents which together cause an estimated two billion dollars damage in the world every year.

IN the areas of Russia once occupied by the Germans the crop area is now sixty-nine percent of that before the war, while for cereal crops it is seventy-seven percent.

RADIUM has been the most costly material known to commerce. A few years ago it cost about two million dollars per ounce, with a profit of over a thousand percent. Radium now costs only a small fraction of its previous price because of competition from radioactive materials produced by the splitting of uranium and other heavy elements.

THE flounder of the flatfish family is so called because of its flattened body. It has an eye on each side of the head, but when it comes to rest, one eye moves around until both are on the same side. The eye which is always turned towards the light soon becomes colored; the other is always hidden and remains white.

TESTS at Oxford University have recently found that Vitamin C is found in the axon or long streamer part of the brain and spinal cord cells of the chick embryo, and to a lesser extent in the main part of many nerve cells. It seems likely that Vitamin C may play as important a role in the development of the nervous system as it does in bone growth.

MAY 1946



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The Cover

THIS air view of Temple Square clearly showing the tabernacle, the temple, the assembly hall, and the bureau of information, is the work of Hal Rumel, adapted for cover use by Charles Jacobsen.

✱

Twilight

By Josephine Hamlin

ALONG the distant boundaries of earth
The smoke-cloud hangs.
Beneath, gray-blue the water sleeps;
Above, the purple peaks emerge.
Within my soul a cool and silent peace;
Within my blood a deep, insistent surge.

✱

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MAY, 1946

VOLUME 49, NO. 5

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

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FOR the first time since 1941, the Y.M.M.I.A., the Y.W.M.I.A., and the Primary will resume their June conference activities. The dates for June conference are June 7, 8, 9. It will convene in Salt Lake City, Utah, in the tabernacle and adjacent buildings. For those who desire to remain, a summer institute will be held Monday, June 10.

✱

Change of Address:

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MAY 1946



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SEA GULL SOARING

By Courtney E. Cottam

As effortless as a wind-tossed leaf
You soar and fall, then catch yourself,
As if afraid, in lighting, you may die;
Then gently, like a vagrant snowflake,
Loosed too soon from a lowering cloud,
You drift toward earth with undulating rhythm.

One moment, hesitant, slow turning,
Then gracefully you fan the sun to setting,
And rest on the edge of the burnished world.

PREDICAMENT

By Elaine V. Emans

This becomes a problem,
Finding, as I do,
Silence never lovelier
Than when spent with you,—

How to say the myriad
Things I haven't told,
Yet never mar nor tarnish
Silence's gold!

NEIGHBORS

By Ora Pate Stewart

I HAVE no right
to take your house apart.
But if it falls,
I will help you build
a better one.
I have no right
to trammel your faith.
But if it falls,
I will comfort you
with mine.

In neighborliness,
I ask the same
of you.

SONG TO THE WIND

By Ruth Erickson

STRANGE is your litany, stirring the heart
of me,
Surging unseen through the quivering tree;
Swinging and swaying, oh, wind, you are
playing
The harp of a spirit untrammelled and free!

Flung from a lyre too fine for the naked eye,
Drawn through invisible reeds, thinly high;
Soft as the touch of mist, now in your
winged tryst,
Sing me your lullaby, borne on a sigh!

RICHES

By Pauline Tyson Stephens

How poor
The man who has
A childhood memory
Of naught save city streets and walls
Of stone!

How rich
The man who has
A childhood memory
Of apple orchards blooming in
The spring.

Poetry

A BOY'S WISDOM

By Anne Pendleton

WHEN the light was out and the spread
pulled up,
Tucked tight around my chin,
My mom just smiled, and her eyes were
soft;

I gave a little grin;

For I thought I saw, kind of shining there,
A funny little tear.
Now why should she cry—grown up and
all?

Oh, moms are pretty queer!

But if they are queer they're special, swell!
They love us a lot—and care;
Perhaps it was when I was kneeling down
She cried—when I said my prayer.

INCIDENT

By Ida Elaine James

SWEEEPING by me like a sudden gust
Of wind he came from nowhere!—I had
just
Time to raise my eyes filled with his dust.

But in that second I saw within his eyes
What filled my own with sudden glad surprise
That youth should take the time to recognize
Old age with fleeting smile; for there were
things
Much more important in his wanderings
Than ladies in his way! Now my heart
sings—

A remnant of a smile in eyes still wet—
"Bless his skinny knees," I whisper; "let
No harm come near him." Though he will
forget,

I shall remember urgent-peddalling feet
Dwinding on a different, distant street.
I'll come this way again and find it sweet.

TESTIMONY?

By Elsie Chamberlain Carroll

"I KNOW God lives," she said. "You see
He brought my boy through all the hell
This war has been safe home to me.

"One day his ship was bombed, and there
He saw his comrades die by scores.
At home I prayed. God heard my prayer.

"Another time he landed where
The bullets fell in hissing showers.
His life again was saved by prayer.

"My faith a mighty bulwark stood
Through this war's ghastly years.
Can I say ought but God is good?"

Through tears that burned and choked,
unshed,
I saw her placid face and turned away:
I also prayed. *My soldier boy is dead.*

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GLEANINGS

from April 1946 Annual
General Conference

MEMBERSHIP of the Church now reaches 979,454; 811,045 in the stakes; and 168,409 in the missions.

Sixteen mission presidents from the North American continent missions were in attendance, in addition to Elder Don B. Colton, director of the Mission Home; David A. Smith, Temple Square Mission.

Six newly appointed mission presidents were in attendance: James L. Barker of the French Mission, Selvov J. Boyer of the British Mission, Wallace Toronto of the Czechoslovakian, Evon W. Huntsman of the Tongan, Oscar W. McConkie of the California, Scott Taggart of the Swiss Mission.

After ten years' successful operation, the Church welfare fixed assets amount to \$3,416,653.04, including Deseret Industries, Deseret Mills and Elevators, Deseret Clothing Factory, and Emery Coal Mine, and other investments.

Some of the achievements of the welfare include: canning of 1,432,244 cans of milk, vegetables, fruits, jams, and spreads; taking 1,340 persons from relief rolls during three years; shipping within five weeks' time five freight carloads of food and three of clothing, valued at \$83,255; helping to clean up a vast flooded area on the north bench of Salt Lake City.

Five hundred ninety-two missionaries are already serving in the missions of the Church; an additional 2,758 are engaged in missionary work in the stakes.

Of the 100,000 plus servicemen and women who have served in the armed forces, more than five thousand have given their lives in World War II, it has been estimated by the Church servicemen's committee.

Of special interest were some of the people in attendance. At least two members from far-off Hawaii enjoyed their attendance; servicemen were attending in noticeably large numbers; two Scout groups came to attend, one from Mt. Tabor Ward, Portland, Oregon; and the other from California; one man in attendance had been to one hundred thirty previous conferences—this one making one hundred thirty-one that he had attended.



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The Spoken Word from Temple Square

This Spoken Word was delivered Sunday, April 7, 1946, in connection with the 116th annual general conference.

The Duty to Warn— the Power to Save

It is not uncommon to hear an impatient parent deliver an ultimatum to a wilful child, perhaps with the familiar threat: "That's the last time I'm going to tell you." What is to follow may be specified or left to the imagination, but the note of finality is there. Weariness and impatience often drive us to do or to say things we don't fully mean, and it is highly probable that it isn't the last time the parent in question is going to tell the child in question. Children have a way of needing to be told often, and parents have a way of telling them often, far beyond that so-called "last time." From this common experience, it would not be difficult to imagine a justifiable impatience on the part of our Father in heaven who has so long labored with his children and who has so often caused to be repeated the great truths of life, by his own voice and by the prophets he has raised up, and by the written record. And yet generation after generation, his children are as heedless as some of ours sometimes seem to be. But the office of parenthood is not so much one of issuing ultimatums as it is one of long-suffering striving and teaching, to the end not that children will be warned and disowned, but rather to the end that they will be loved and nurtured into being what they should be. It is relatively easy to say, "Do this, or else"—but suppose they choose "or else"? Warning a man and letting him take the consequences is a grim though sometimes necessary way of doing one's duty, but persuading him to conduct himself so that he won't have to take such consequences is the real measure of success and satisfaction—with parents as to their children, and with men as to all other men. Indeed, the avowed purpose of God is to "bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.) And surely man himself can have no greater purpose with respect to himself, his children, and to all mankind. To warn is a solemn obligation, but to save is a god-like achievement.

—April 7, 1946.

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(See also page 296)

SONG

By James J. Wood

▲ THRUSH into my garden flew;
He didn't tarry long,
But ere he went away I knew
The happiness of song.

THE IMPROVEMENT ERA



On The Bookrack

THE ROCKY MOUNTAINS

(Wallace W. Atwood. The Vanguard Press, New York. 1945. 324 pages. \$3.75.)

THIS is a book for all mountain lovers, and for all who respond to the out-of-doors, written by the foremost living authority on the subject, the president of Clark University. It contains accurate scientific information concerning the Rocky Mountains, from New Mexico into Canada. It tells how mountains grow and decay, and how peaks and canyons came to be. This is done in simple language, supported by easily understood charts and diagrams. It tells also the romance of mountain exploration; how to form a pack train, the joys of the campfire, the dangers of the adventure, and the thrill of the trail. Human life as it is lived among the mountains by Indians, ranchmen, farmers, miners, and tourists, is well pictured. Breathless stories and cowboy songs punctuate the human interest found on every page. The book becomes an exhilarating mountain trip. All the while, the spirit of the reader is made to brood over the mystery of the past, when the earth was made a fit habitation for man.—J. A. W.

SONG EVERLASTING

(Paul Bailey. Western Lore Press, Los Angeles. 1946. 226 pages. \$2.50.)

WHERE can real happiness be found? This age-old problem is the theme of this compellingly interesting love story. The approach to the answer is new but effective. A Mormon boy and a Mormon girl, both highly endowed, one in music, the other in imaginative literature, join their lives, beget a family, and in California face the economic pressures of life. Always, however, is the restless urge for self-expression. In the pursuit of fame came toil, separation, frustration, achievement, failure, and reunion. At last, happiness is found to be beyond the gifts of man, to be attained only in the spiritual realm. That is the song everlasting. There is nothing "preachy" about this really thrilling story. Without ever having been mentioned, amidst stirring, blood tingling experiences, the elements of joy are revealed. There are fine descriptive pictures of central Utah, California, and Hollywood; and here and there discussions of the world's present problems raise their heads. A tender scene, laid in the afterlife, will touch the heart of every reader. It is a good book to read for young and old. It is an experienced author's labor of love for his own people—the Latter-day Saints.—J. A. W.

AGRICULTURE IN AN UNSTABLE ECONOMY

(Theodore W. Schultz. McGraw-Hill Book Company, Inc., New York. 1945. 299 pages. \$2.75.)

THIS, another research study of the Committee for Economic Development, touches the most fundamental economic practice—agriculture. Professor Schultz presents not only the essential conditions for success in agriculture, but also points out the place of agriculture with the other economic activities of the nation. In this jittery, trembling time, we need to look intelligently into the agricultural conditions of today and tomorrow. The book is brim full of valuable information.—J. A. W.

URANIUM AND ATOMIC POWER

(Jack DeMont and H. C. Dake. Chemical Publishing Company, Inc., New York. 1945. 343 pages. \$4.00.)

THIS is a successful attempt to convey to the average man the essential information concerning the facts relative to atomic power, which now is on everybody's lips. The book is clearly written, well organized, and presents the newest concepts in atomic physics. It is a timely book.—J. A. W.

MINUTE SERMONS

(Compiled by Albert L. Zobell, Jr. Bookcraft, Salt Lake City. 103 pages. \$1.00.)

HERE, under more than sixty classified and alphabetically arranged headings, many of which carry scripture references, are to be found some 217 paragraphs and sentences of instruction and inspiration from all of the living General Authorities of the Church, and from all past presidents of the Church, and from others of the past General Authorities. The book is small, attractive, easily carried, and easily read. It has been well put together by its compiler, Albert L. Zobell, Jr. While it is not of such size or content as to entitle it to be called a reference work of quotations in a broad and general sense, yet it will provide its possessor with some quotable quotes and some inspirational reading in a minimum of time.—R. L. E.

ONCE THERE WAS A LITTLE BOY

(Dorothy Kunhardt. Illustrated. Viking Company, New York. 1946. 67 pages. \$2.50.)

ALTHOUGH this is a child's story, it deserves the attention of grown-ups who wish to make Jesus live in the lives of their children or those whom they may teach. The author deals with Jesus when he was five years of age. She tells how he entered his father's carpenter shop, how he played with his younger brothers, how he learned about sheep, how he helped his mother with household tasks, how he watched seeds being planted, and how finally his mother told him the story of his own birth—and the story of the worshipping wise men and shepherds.—M. C. J.

DAVID THE KING

(Gladys Schmitt. Dial Press, New York. 1946. 631 pages. \$3.00.)

THIS novel dealing with the David of maturity, starting as it does when David was seventeen, is a fast moving story. From the easy complacency of the loved harpist, to the stricken king assailed by Nathan, David emerges a person of great stature, although many readers will find it difficult to agree completely with the author's analysis. The natural affection between David and Jonathan is somehow distorted; the Goliath story is entirely discarded as being a record of David's achievement; and the David of this book does not measure to the majesty of the singer of sacred songs who is found in the scriptures.

The author's power is undeniable and her writing good, but her ability, great as it is, does not reach the exaltation of the Biblical account. For those who do not read the Bible, this novel has merit.—M. C. J.

THE WAR ON MALNUTRITION AND POVERTY

(J. Murray Luck. Harper and Brothers, New York. 1946. 203 pages. \$2.60.)

THIS is an important book by the professor of biochemistry in Stanford University. In thoroughly dependable chapters the evils of malnutrition are set forth, and their relation to poverty is shown. Better nutrition demands better incomes for average families. Indirectly, this may be accomplished if the cost of food can be reduced. Therefore, consumer cooperatives are brought to the front as means by which the average family may obtain more food of the right kind, and consequently better health. In our day, when ill health and poverty are the portion of millions of people, this is a thought-provoking book. Certainly a way must be found to curb poverty and to promote human health.—J. A. W.

BIBLE FOR THE LIBERAL

(Dagobert D. Runes, Editor. Philosophical Library, New York. 1946. 368 pages. \$3.50.)

THIS is a selection of pieces taken from the Bible. The selection apparently has been made for the benefit of non-believers in the divine inspiration of the Bible. There are selections from the Pentateuch, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ecclesiastes, and the Apocrypha. The New Testament is represented by extracts from Matthew, and the thirteenth chapter of Paul's letter to the Corinthians. It is all good material taken from King James' translation.—J. A. W.

TO WHOM PALESTINE

(Frank Gervasi. Appleton-Century Co., Inc., New York. 1946. 213 pages. \$2.50.)

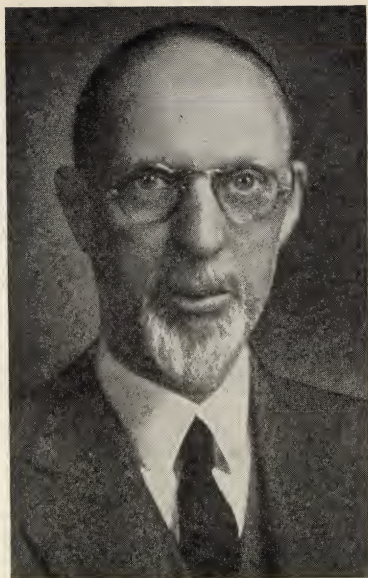
THE explosive Jewish problem has not been solved. During the last war-horror nearly one third of all the Jews in Europe disappeared, most of them dead, no doubt. Whither shall they go? Their eyes look more and more towards Palestine, their ancient homeland. This informative, trustworthy book, written simply and clearly by an expert in the field, will help us all to understand the Palestine problem. The wide interest in present day Jewish problems will give this authoritative book a wide appeal.—J. A. W.

SMOKE OVER AMERICA

(Dr. Jesse Mercer Gehman. The Beacon Publishing House. 1943. 572 pages.)

THE author has fought the tobacco evil for many years. In this book he has assembled a mass of reliable information concerning the effect of tobacco upon human beings. It is the most complete compilation of the kind. The book convinces any intellectual reader that tobacco injures body and mind, that it reduces moral standards, that it is an economical handicap to the nation, and those who engage in the tobacco industry have little concern for the welfare of their fellow beings. There is not one good thing to be said for smoking or chewing tobacco.

The history of tobacco is also told here—how it was discovered, its use in religious ceremonies, the opposition of ancient rulers to its use, the fight of modern educators, physicians, and scientists to present the truth in the face of ceaseless opposition, the unbelievable efforts of large tobacco interests to enslave boys and girls, men and women, by the tobacco habit, the close association of juvenile delinquency with the use of tobacco, and the startlingly huge profits of the tobacco interests.—J. A. W.



PRESIDENT
GEORGE ALBERT SMITH

Address delivered at the Friday morning session of the 116th annual general conference, April 5, 1946, in the Tabernacle

THIS audience this morning would be an inspiration to any thoughtful person in the world. As I stand and look at your faces and realize that the house is filled to capacity, (at least there are people standing in various parts of the building who have not yet obtained seats) and this on a busy weekday when so many people are occupied with other affairs and unable to leave their homes, I know that this fine attendance indicates a faith that is commendable.

I am sure we have been uplifted by the glorious music of our singing mothers this morning, representing the greatest women's organization in all the world given to the work of charity and uplifting womankind. This group this morning who have just sung to us represent this particular region; and if you were to travel in different parts of the world, even into the South Seas, you would find a group of singing mothers in the various missions of the Church, who sing the same music that we sing here, but the hymns have been translated into their own languages, and they rejoice in singing praises to our Heavenly Father.

I wonder if there are any people in all the world who have as great reason to be thankful as this group assembled here this morning. Coming from various parts of the world, various mission

fields are represented by those who have gathered for conference; many of you have come a long way to be present this morning.

For the comfort of those who are here or who may be listening in who have missionary representatives in the Hawaiian Islands, we are pleased to inform you that this morning we received a cablegram from Hawaii to the effect that while there has been considerable damage wrought, much destruc-

tion of property, and some loss of life among our members, all the missionaries are reported safe.

WITH the confusion and uncertainty that exist everywhere, surely we are blessed who are permitted to assemble under this spacious roof this morning in worship. What a privilege it is to live in an age of the world when we know that God lives, when we know that Jesus Christ was the Savior of the world and our Redeemer, and when we know that the Lord continues to manifest himself to his children who have prepared themselves to receive his blessings! I am looking into the faces of a great audience this morning, most of whom enjoy the inspiration of the Almighty, and

when they pray, they pray to their Father in heaven knowing that their prayers will be answered in blessings upon their heads. We live in a day when the scripture is being fulfilled among the nations wherein the Lord said through one of his prophets, that in the latter-day, "... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14.) With all the wisdom of the world, no group thus far has been able to point the way for peace with the certainty that it is the way. We who are assembled here this morning are fortunate to know that there is a way for peace that alone will produce results, and that way is to keep the commandments of God as revealed to the children of men anciently and in our day. If that way were followed, all the problems that are so serious in the world could be solved, and peace would come to this unhappy earth.

So, this morning, under the influence of prayer, coming as we have come to wait upon the Lord, surely his promise will be fulfilled to us that when even two or three shall meet together in his name, he will be there to bless them. What a comfort it is to realize that there is no mistake about it, that we are the children of our Heavenly Father, that he does love us, and because of his anxiety for our peace and welfare, in our day, sent another prophet to restore the gospel of Jesus Christ and to place in the Church divine authority, that men, as of ancient times, may hold the priesthood and officiate in the ordinances of the gospel of our Lord. No other people have that as-

WITH the confusion and uncertainty that exist everywhere, surely we are blessed who are permitted to assemble. . .

surance as we have it. I do not say boastfully, but gratefully, that we know there is a God in heaven, that he is our Father, that he does interest himself in our affairs, and he has done that ever since the world began, when his first children were placed upon the earth.

One of his prophets long ago made the statement, and it has been fulfilled literally, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.) All the important things that have happened in the world up to now have been foretold by the servants of the Lord, and the things that are occurring and that will occur that are important will be revealed, if they have not already been, before those things occur.

THE IMPROVEMENT ERA

AND PRIVILEGES

By President George Albert Smith

I think it is marvelous to know how close we are to our Heavenly Father, and I also think it is deplorable that some of us do not appreciate how near he is, for the reason that we have failed to measure up in many cases to his wise counsels.

We live in the most wonderful land in all the world, "... a land which is choice above all other lands," (Ether 2:10) so stated by a prophet. Advan-

world. Many people have come here on a busy weekday as tourists, and as they have come under the shadow of this roof and looked through the building and have seen this great organ, with everything quiet, many of them have been moved to tears by the inspiration and influence that they have found here.

We are here as sons and daughters of the Living God, trying to work our way through life until we shall be worthy of an exaltation in the celestial

WHAT a privilege it is to live in an age of the world when we know that God lives, when we know that Jesus Christ was the Savior of the world and our Redeemer, and when we know that the Lord continues to manifest himself to his children who have prepared themselves to receive his blessings.

tages are enjoyed by the people in this great western hemisphere, and particularly in the United States of America and Canada—opportunities and blessings that are not known in many parts of the world. We are permitted to worship God according to the dictates of our consciences. We can make our adjustments according to his rules and regulations and not be interfered with by those who are godless and who are anti-Christ in their attitude toward the human family. So this morning I feel that I am talking to a great family. We are all brothers and sisters. We are here to worship. This is not merely a convention. This is a conference of the representatives of the Church of Jesus Christ of Latter-day Saints, who have

kingdom. What a privilege it is! Oh, how I hope we appreciate it this morning and will continue to appreciate it as long as we live upon the earth! I hope that during the sessions of conference we may all come prepared to be fed the bread of life. I hope that we will come with a prayer in our hearts that those who address us may be inspired, that they may draw the inspiration necessary from our Heavenly Father to feed his flock. If we shall do that, when conference has been concluded, and the last prayer has been offered, there will return to our homes in the valleys of these everlasting hills and in the other states and territories and missions represented here, men and women who have realized fully and complete-

that have already been offered and that will continue to be offered, not only by those who speak audibly but by those who come here with a prayer in their hearts. I pray that the Spirit of the Lord may be in our homes and abiding places, that there may go out from this great conference influences that shall enrich the lives of those present and absent, that day by day we may let our light so shine that others seeing our good works will be constrained to glorify the name of our Heavenly Father.

I pray that his Spirit may be here in rich abundance this day that we may partake of its influence and be instructed and informed under that power that will enrich our lives and give us a feeling of gratitude that we are able to be here this morning, and that the Lord may add his blessing and his peace to be upon you and our Father's sons and daughters everywhere.

How I pray in my soul this morning in your hearing that the President of the United States and those who are working with him may live in such a way that the power of the Lord will be with them, that they may not be misled but that they may so adjust affairs at the seat of government that the people of this nation will be blessed because of their desire to honor God and keep his commandments, and that these and all other blessings may be ours.

I am thinking this morning of our poor people in the various war-torn countries. We hear almost daily from some source from people who have not enough food to nourish their bodies as they should be nourished, people who are wearing the same clothing they wore when the war broke out and have no way of replacing it, people whose homes have been blown to bits by bombs and destroyed by the great war. Those people this morning, many of them, knowing where we are, are praying that they too may be inspired. We are blessed, brethren and sisters, and I pray that we may appreciate our blessings and live to be worthy of them in the name of Jesus Christ. Amen.

VALUE OF TESTIMONY

By President George Albert Smith

Address delivered at the Saturday evening session of the 116th annual general conference, April 6, 1946, in the Tabernacle

come from their homes into this edifice which has been rendered sacred by those who have spoken from this very pulpit and who have assembled here ever since this building was constructed. It was erected in the poverty of the people, and no other place like it may be found in all the world. Often when it is vacant, there is a spirit here that you will find in few places in the

ly that we waited upon our Heavenly Father and he did not disappoint us.

IT is not my purpose to talk long this morning. I greet you and welcome you on behalf of the Church and say to you, it is a joy to look into your faces and be with you to worship and wait upon the Lord, with the assurance that he will hear and answer the prayers

I AM sure, my brethren, this has been a joyous experience to all of us, to be here in the house of the Lord and rejoice in his blessings. I want to emphasize what President Clark has said to the effect that this is the gospel of Jesus Christ, that it is the power of God unto salvation, that Jesus Christ was our Elder Brother and lived upon

(Continued on page 332)



PRESIDENT J. REUBEN CLARK, JR.

THE FRUITS OF RIGHT

By President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

WE may all have the knowledge which Job had. Indeed it is the right not only but the duty of Latter-day Saints to gain that knowledge. As we fail to gain that knowledge, we fail to reap the fruits, enjoy the blessings which the gospel has for us, and they will come to us, that blessing, those fruits, if we live as we should.

Shortly after Jesus began his mission, you remember, he chose certain of his apostles, and among them Simon, afterwards called Peter, and Andrew his brother. He had met them before he chose them. But on that day he came by them as they were casting their nets into the sea, for they were fishermen, and he said to them, as apparently they walked out into the water:

... Follow me, and I will make you fishers of men. (Matt. 4:19.)

And unquestioning, filled with the same

WE may all have the knowledge which Job had.

My brothers and sisters, I sincerely trust that I may have your sustaining faith and prayers that what I shall say today will be uplifting, upbuilding, and encouraging. If I cannot achieve that, as an instrument in the hands of the Lord, then my time spent will be wasted.

These are troublous times, times that try the souls of all of us. We all need help, even the most happy of us. There is a pall of sorrow, apprehension, and anxiety that overshadows us, and there is only one way in which we can get re-

I have often thought of a number of instances which indicate the possession of that testimony of Job, instances connected with the life of the Savior in the Old World; instances where men and women knew who Jesus was and his mission. One of the earliest, after his birth, following the vision and visit of the shepherds, was that which occurred in the temple when Jesus was taken there to fulfil the requirements of the Mosaic law. There came into the temple, at that time, one Simeon, to

testimony which Job had, they put aside their nets and followed Jesus, even until the day, after his death, when Peter and others, thinking the work was done, went fishing.

I THINK of the experience of the centurion whose servant was ill. Apparently scarcely knowing the Savior, yet he sent to him, telling the Savior, through the Jews whom he sent to carry the message, that his servant was ill and he wanted him healed. Jesus started toward the home, but the centurion sent word to him:

... Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof;

Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

and Jesus said to those about him:

I say unto you, I have not found so great faith, no, not in Israel. (Luke 7:6-9.)

The servant was healed. Another testimony having in it the elements of Job's!

I remember, too, the story of the Greek woman, the Syrophenician whose daughter was afflicted. The col-

ALL shall die; all shall lie in the tomb; all shall be resurrected, save only those who may be "caught up" at his coming.

lief therefrom. Job of old, replying to the cruel accusations of his three friends, said:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27.)

In that great declaration Job gave us a complete picture of Jesus the Christ, the Messiah, the Redeemer, of his death, of his atonement thereby, of his resurrection, all of which were made fully operative upon Job, and even as upon Job, so upon all the rest of mankind. All shall die; all shall lie in the tomb; all shall be resurrected, save only those who may be "caught up" at his coming. That is the message; that knowledge of Job is the knowledge which in these sorrowing days will give us peace and comfort. As the Savior said:

whom the Holy Ghost had revealed that he should not see death before he had seen the Lord, Christ. And when he came into the temple and saw the infant Jesus, he took

... him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel. (Luke 2:28-32.)

TRUTH is never made error because somebody denies it.

Thus to him came a testimony like unto Job's.

Anna on the same occasion, that good woman who had dwelt in and about the temple for years, came in and declared that she saw the redemption that was to come to the world.

loquy between the Savior and this woman constitutes, I think, the only instance where a question was put to the Savior to which he did not have some reply. She asked him to heal her daughter. At first he answered her not a word. Then she worshiped him, and he said:

LIVING

Address delivered at the Saturday morning session of the 116th annual general conference, April 6, 1946, in the Tabernacle

... It is not meet to take the children's bread, and to cast it to dogs.

She replied:

... Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

And Jesus said:

... O woman, great is thy faith: be it unto thee even as thou wilt. (Matt. 15:26-28.)

She, too, had a testimony like unto Job's.

And then later comes the incident with Peter, the great Peter, as I estimate him, to whom the Savior gave the name Cephas. After Jesus and the apostles had been out in Galilee, visiting, they came to the coast of Caesarea Philippi, and, apparently stopping to rest, Jesus said to them, seemingly addressing Peter:

... Whom do men say that I the Son of man am?

And they said:

Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

Peter, apparently without hesitation or equivocation, answered, and said:

... Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:13-17.)

FROM that time until this, that message has rung down through the centuries, pointing out to us how we may get that comfort and that consolation to which each and every child of God is entitled, and without which we may not be happy or gain our exaltation. That was the testimony that was behind those who founded this Church, from the Prophet Joseph down, and to all that believe, even the last ordained among us. It is the testimony that buoyed up the Saints as they traveled through the wilderness to come to this desert—all through their trials, their tribulations and persecutions in Ohio, Illinois, Missouri; it is the testimony that is buoying up our Saints today in Europe under all of their hardships and desolations, and these are as grievous as any that have come to any of the children of men, so far as physical suffering and woe are concerned. Our reports indicate that many, and most in

some sections, are without homes. Many, indeed all in some sections, are hungry, and without clothes. Yet they have held to their testimonies, out of which have come cheerfulness and re-signation, and faithfulness. They have worshiped the Lord; they have kept his commandments, even under the most dire circumstances.

It is our right, as I have already said, it is indeed our duty to gain that testimony for ourselves. Some may scoff, some may doubt, some may declare that our principles are false, but truth is never made error because somebody denies it. I commend to you to read what I had intended myself to read, but there is not time, the eleventh and following verses in the second chapter of I Corinthians, in which Paul says:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (I Cor. 2:11.)

We must be prepared, as Paul there indicates to the Corinthians, to be considered as foolish, for he tells us that

the things of God are foolishness to men. But we who have the testimony of the spirit, we know that foolishness to men may be the greatest wisdom to God; and we know we may enjoy that spiritual blessing and knowledge if we shall but so live that the Holy Ghost may reveal to us the Father and the Son, and the testimony thereof, and bring to us that peace to which I have already referred, which Jesus promised:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

That the Lord will give us this testimony, which I declare to you is my testimony, so that we may live in peace and happiness, that our hearts may be encouraged in this time of stress and trouble, that we may look with confidence to the future, serene and secure in the knowledge that God knows us, that we are his children, and that he will bless us if we keep his commandments, I humbly pray in the name of Jesus. Amen.

THE FIRST GREAT CAUSE

By President J. Reuben Clark, Jr.

Address delivered at the Saturday evening session of the 116th annual general conference, April 6, 1946, in the Tabernacle

BRETHREN, I renew to you a sentiment that I think I have expressed every time I have met this great group of priesthood, since I had the opportunity to address you. It is a great joy to be with you, to feel your spirit and to enjoy the inspiration which comes from your presence. I renew again the thought that I have so often expressed that if we could bring real unity, the unity of one man, into the priesthood of this Church, we would wield an influence that would affect the course of world affairs. We cannot do it and will not do it until we are so united. It is my belief that it is our opportunity, not only, but also our duty and responsibility to come, as the old expression went, "to a unity of the faith." I cannot believe that the Lord will hold us guiltless if we do not do this. It is the obligation of those who bear the Holy Priesthood of God.

Yesterday, in an aside comment I made, as I was reading the financial report, I did you brethren an injustice. I think that I said that our financial mishaps in carrying on all this tremendous expenditure and collection of funds would not exceed one tenth of one percent. In the last ten years there has been just a little over in mishap, eight ten-thousandths of one percent, and out of all those who handle these great funds there is not one man who is under bond. I dislike to boast about ourselves, but I think we may challenge the

world on that record. I am grateful to you brethren for your integrity, your honesty, and your truthfulness which represents a long step toward the unity to which I have already referred.

I THOUGHT tonight that I might read a little scripture to you and then refer to a matter to which I have referred before and which is very near to my heart. I am reading from Second Nephi, 26th chapter and 20th verse:

And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.

Paul, writing to the Galatians, said in verses oft quoted by us:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. (Galatians 1:8-10.)

I will now read from Second John:

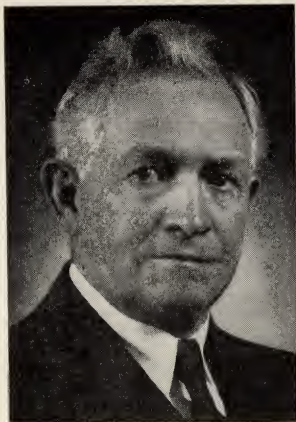
For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

(Continued on page 330)

THE LORD'S



PRESIDENT DAVID O. MCKAY

Address delivered at the Saturday evening session of the 116th annual general conference, April 6, 1946, in the Tabernacle

WHEN, on one occasion, the Prophet Joseph Smith was asked the meaning of the strength of Zion, he replied:

The strength of Zion is to put on the power of the priesthood.

You, brethren, radiate that strength tonight. No one can be in your presence as the priesthood of the Church, filling this building, and representing thousands of others, without feeling heartfelt gratitude for the privilege of being numbered with you. God bless you!

I desire, tonight, to say a few words regarding the administering of the sacrament. In so doing it is not my purpose to repeat the excellent sermon delivered yesterday by Elder Marion G. Romney on that same subject, but if I may be blessed with the spirit of this gathering and the inspiration of the Lord, I desire to supplement that timely address.

The greatest comfort in this life is the assurance of having close relationship with God. I am speaking to men who know what that experience is. The sacrament period should be a factor in awakening this sense of relationship.

... the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this

bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup. (1 Cor. 11:23-28.)

No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament. It was initiated just after Jesus and the Twelve had partaken of the last supper; and the Saints in the early days followed that custom. That is, they ate

before they administered the sacrament, but that custom was later discontinued by instructions from Paul to the Saints to eat their meal at home so that when they met for worship they might meet as a body of brethren and sisters on the same level to partake of the sacrament in remembrance of the life and the death, particularly the death of their Lord.

There are three things fundamentally important associated with the administration of the sacrament. The first is self-discernment. It is introspection. "This do in remembrance of me," but we should partake *worthily*, each one examining himself with respect to his worthiness.

Secondly, there is a covenant made; a covenant even more than a promise. You have held up your hand, some of

turned it over to him; we call it his house. Well, you may rest assured that he will be there to inspire us if we come in proper attitude to meet him. We are not prepared to meet him if we bring into that room our thoughts regarding our business affairs, and especially if we bring into the house of worship feelings of hatred towards our neighbor, or enmity and jealousy towards the Authorities of the Church. Most certainly no individual can hope to come into communion with the Father if that in-

"The strength of Zion is to put on the power of the priesthood."

dividual entertain any such feelings. They are so foreign to worship, and so foreign, particularly, to the partaking of the sacrament.

I THINK we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is the meditation. Meditation is the language of the soul. It is defined as "a form of private devotion, or spiritual exercise, consisting in deep, continued reflection on some religious theme." Meditation is a form of prayer. We can say prayers without having any

No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament.

you, or, if in England when signing a document, put your hand on the Bible, signifying the value of your promise or of the oath that you took. All this indicates the sacredness of a covenant. There is nothing more important in life than that. Until the nations realize the value of a covenant and promises and conduct themselves accordingly, there will be little trust among them. Instead there will be suspicion, doubt, and signed agreements, "scraps of paper," because they do not value their word. A covenant, a promise, should be as sacred as life. That principle is involved every Sunday when we partake of the sacrament.

Thirdly, there is another blessing, and that is a sense of close relationship with the Lord. There is an opportunity to commune with oneself and to commune with the Lord. We meet in the house that is dedicated to him; we have

spiritual response. We can say prayers as the unrighteous king in *Hamlet* who said: "My words fly up, my thoughts remain below: Words without thoughts never to heaven go."

The poet, contrasting the outward form of worship, and the prayer of the soul, said:

The Power, incensed, the pageant will desert.

The pompous strain, the sacerdotal stole; But haply, in some cottage far apart, May hear, well-pleased, the language of the soul, And in His Book of Life the inmates poor enroll.

(Burns, "The Cotter's Saturday Night.")

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptized and received the Father's approval, "This is my Beloved Son, in

SACRAMENT

By President David O. McKay

OF THE FIRST PRESIDENCY

whom I am well pleased," Jesus repaired to what is now known as the mount of temptation. I like to think of it as the mount of meditation where, during the forty days of fasting, he communed with himself and his Father, and contemplated upon the responsibility of his great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter:

... Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matt. 4:10.)

Before he gave to the Twelve the beautiful sermon on the mount, he was in solitude, in communion. He did the same thing after that busy Sabbath day,

I believe the short period of administering the sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

One of the most impressive services I have ever attended was in a group of over eight hundred people to whom the sacrament was administered, and during that administration not a sound could be heard excepting the ticking of the clock—eight hundred souls, each of whom at least had the opportunity of communion with the Lord. There was no distraction, no orchestra, no singing, no speaking. Each one had an opportunity to search himself introspectively and to consider his worthiness or

when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when, as I have told some of you before, he prayed to God to remove from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a prophet of God!" The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

There are those in this audience who knew my father and can testify to his integrity and his honesty. A testimony of that kind has one hundred percent value.

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is the privilege of those who hold the Melchizedek Priesthood.

A COVENANT, a promise, should be as sacred as life.

when he arose early in the morning, after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when they sought him they found him alone. It was on that morning that Peter said:

... All men seek for thee. (Mark 1:37.)

Again, after Jesus had fed the five thousand he told the Twelve to dismiss the multitude, but Jesus went to the mountain for solitude. The historian says, "when the evening was come, he was there alone." (Matt. 14:23.) Meditation! Prayer!

ONCE read a book written by a very wise man, whose name I cannot now recall, which contained a significant chapter on prayer. The author was not a member of the Church, but evidently had a desire to keep in close communion

unworthiness to partake of the sacrament. His was the privilege of getting closer to his Father in heaven. That is ideal!

BRETHREN, we recommend that we surround this sacred ordinance with more reverence, with perfect order, that each one who comes to the house of God may meditate upon his goodness and silently and prayerfully express appreciation for God's goodness. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.

Great events have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real. President Wilford

NOW I know that some of you are saying to yourselves, "music helps to intensify that feeling of communion." When you stop to consider the matter, you realize that there is nothing during the administration of the sacrament of an extraneous nature so important as remembering our Lord and Savior, nothing so worthy of attention as considering the value of the promise we are making. Why should anything distract us? Is there anything more sublime? We are witnessing there, in the presence of one another, and before him, our Father, that we are willing to take upon ourselves the name of Christ, that we will always remember him, *always*, that we will keep his commandments that he has given us. Can you, can anybody living, who thinks for a moment, place before us anything which is more sacred or more far-reaching in our lives? If we partake of it mechanically, we are not honest, or, let us say, we are permitting our thoughts to be distracted from a very sacred ordinance.

I was speaking recently to one man about this. He said: "Oh, but the beautiful music of the choir helps us to concentrate." Concentrate on what? The more beautiful the music, the more your attention is attracted to it, to the player, or to the composer. If it is beautiful music poorly played, then the discord distracts your attention. Have that music in preparation up to the moment, yes, but when the prayer is said, and that young priest speaks for us, as he does, then remember that we

(Concluded on page 330)

MEDITATION is one of the most secret, most sacred doors through which we pass into the presence of the Lord.

with God, and he wanted to find the truth. Among other things he said in substance:

In secret prayer go into the room, close the door, pull down the shades, and kneel in the center of the room. For a period of five minutes or so, say nothing. Just think of what God has done for you, of what are your greatest spiritual and temporal needs. When you sense that, and sense his presence, then pour out your soul to him in thanksgiving.

Woodruff had that gift to a great extent. He could respond; he knew the "still small voice" to which some are still strangers. You will find that when these most inspirational moments come to you that you are alone with yourself and your God. They come to you probably when you are facing a great trial, when the wall is across your pathway, and it seems that you are facing an insurmountable obstacle, or

Address delivered at the Sunday morning session of the 116th annual general conference, April 7, 1946, in the Tabernacle

MY brethren and sisters, as there is now scarcely remaining a year in which to complete preparations for the Utah Centennial celebration, it has been suggested that I take this occasion to make a few comments on that important event. In the month of August 1842, the Prophet Joseph Smith recorded the following:

I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you will live to go on and assist in making settlements and build cities and see the saints become a mighty people in the midst of the Rocky Mountains.

One hundred years ago February 4, in partial fulfillment of that prophecy, the Mormon exodus commenced from Nauvoo.

One hundred years ago today, the vanguard of the Camp of Israel camped at Garden Grove, one hundred and fifty miles from Nauvoo. Referring to conditions which brought about that exodus, President Brigham Young said:

Our homes, gardens, orchards, farms, streets, bridges, mills, public halls, magnificent temple, and other public improvements, we leave as a monument of our patriotism, industry, economy, uprightness of purpose and integrity of heart; and as a living testimony of the falsehood and the wickedness of those who charge us with disloyalty to the Constitution of our country, idleness, and dishonesty.

One hundred years ago July 20, the Mormon Battalion at Fort Leavenworth began their preparations for their historic two-thousand-mile march.

On July 24, 1947, it will have been one hundred years since President Brigham Young and his one hundred and forty-two fellow travelers entered Great Salt Lake valley.

OF the exodus from Nauvoo to Winter Quarters, the historian Bancroft says: "There is no parallel in the world's history to this migration from Nauvoo."

Of the two-thousand-mile trek of the Mormon Battalion, Lt. Col. P. St. George Cooke says:

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and heaved a pass through a chasm of living rock more narrow than

our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half-naked and half-fed, and living upon wild animals, we have discovered and made a road of great value to our country.

WORTHINESS OF THE PIONEERS

I mention these few events in early Church history as illustrative of the spirit and achievements of the Utah pioneers.

No state in the union can look with greater pride upon the achievements of its pioneers than can the state of Utah. It is commendable and highly fitting, therefore, that the governor and state legislature have set apart the year 1947 as the Centennial year, in which to pay tribute to these great empire builders. In so doing we confer honor upon ourselves. In the light of what Thomas Carlyle says, "In this world there is one godlike virtue, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men."

NATURE OF PREPARATIONS ALREADY UNDER WAY

PREPARATIONS are already under way for the presentation of historical pageants, musical, dramatic, educational programs, and athletic and sports attractions.

In a way this will be an unusual celebration. Under normal conditions a centennial exposition would be promoted with the view of inviting people of the world to behold the wonders of the state, to see the achievements of the people, and to participate in the various festivities and entertainments of the celebration.

Now, however, due to the housing shortage, and the inability of the commission to assure comfortable accommodations for the hundreds of thousands of tourists who could be induced to visit us next year, it has been thought advisable to approach our celebration from a different angle.

This will be a celebration by and for the people of Utah, and Utahans in nearby western states. Besides the best that home talent can produce, it is proposed to fetch to the state outstanding educational and entertainment features which normally could not be presented in communities of our state—symphony orchestras, stars of stage and screen, Metropolitan opera singers, sport events of the type that our community normally could not finance. It is hoped that we might have a national eisteddfod—these and other cultural entertainments will be offered not only in Salt Lake City, but in other cities where large crowds may be accommodated.

All towns and counties in the state are urged to unite in promoting this commemorative celebration.

THE UTAH

ORIGINAL PLANS

When the legislature in 1939 passed, and the governor signed the bill, setting a part of the year 1947 for the Centennial, the commission thereby appointed conceived elaborate plans. An interstate committee was appointed to promote the cooperation of neighboring states. An intrastate committee was assigned the duty to organize groups and committees in counties, cities and towns, societies and organizations throughout our state. As a promotional event, for example, but part of the featured observance centering around July 24, it was contemplated that a wagon train of pioneers would start at the site of Winter Quarters on a suitable date and follow the original pioneers' trail into Salt Lake valley, entering at the spot "This Is the Place" on July 24, 1947. It was planned also that there would be a reproduction of the march of the Mormon Battalion covering the southwestern states, including southern California and ending at Sutter's Mill, where, as you know, members of the battalion were present when gold was discovered. The commission conceived an eight-year program of preparation for the presentation of the natural resources, the dramatic history, and the state's incomparable facilities for delightful vacationing.

Then came the war!

All activities pointing toward the preparation of a celebration were suspended, and thoughts and activities centered upon the winning of that great conflict.

RESUMPTION OF ACTIVITIES

ON November 10, 1944, Governor Herbert B. Maw recommended the resumption of activity, writing to the commission as follows: "Inasmuch as it appears that the war will probably be ended before 1947, rather definite plans should be worked out for the Centennial celebration to be presented to the next legislature, which must be relied on to provide whatever funds are needed. The Centennial Commission will, of course, have full charge of the celebration and the making of plans for it."

Accordingly, a committee consisting of Honorable John M. Wallace, chairman of the finance committee, Mr. Ward C. Holbrook, Mr. John F. Fitzpatrick, Mr. Frederick P. Champ, Judge James A. Howell and Mr. Gus P. Backman was appointed to prepare a new budget that work might be resumed as soon as hostilities ceased.

With the approval of the state departments directly concerned, Mr. Gus P. Backman was chosen and appointed director of the Centennial celebration. Without any remunerative compensation thus far, he has served with enthusiasm and marked ability.

Centennial

By PRESIDENT DAVID O. MCKAY
OF THE FIRST PRESIDENCY

ORIGINAL PLANS CIRCUMSCRIBED

Of necessity the original scope of the celebration has had to be circumscribed. The building of roads to scenic attractions, improvement of parks, etc., must be left for other state departments whose permanence will continue after 1947. You who were privileged to stand last Friday afternoon on the site chosen for the "This Is the Place" monument, heard Governor Maw refer to one of these forward-looking, permanent improvements—the new highway parked from Henefer to Salt Lake valley.

Instead of building and carrying out an independent exposition to continue throughout the tourist season, it now seems advisable to cooperate with the State Fair Board for an outstanding exposition during such a period as may be determined upon.

Though it may not be feasible for every town to have an assignment for its presentation of special features, groups of towns may unite, and, as districts, contribute attractions that will draw the interest of all the state on the dates specially assigned to each district. For example (and these are but illustrative), it will be the duty of the commission to allocate dates to communities and groups, such as a Black and White celebration in Cache County, including the Fourth of July, at the request of the active members in that town a Peach Day celebration in Box Elder County; a Strawberry Day at Pleasant Grove; Veterans of the Black Hawk War celebration at Nephi; State High School athletic tournament; program at Zion's Canyon; Dinosaur Monument at Uintah, etc., etc.

The governor of the state and his associates in the executive department, in the state finance, state educational institutions and boards, civic clubs, county commissioners, mayors of cities; in fact, groups and individual citizens throughout the state seem to be animated with but one desire: to make the 1947 celebration an appropriate tribute to the noble lives and outstanding achievements of the Utah pioneers.

PERIOD OF CENTENNIAL

OFFICIALLY, the celebration will begin May 15 and continue until October 15, 1947. Tribute will be paid to the first white men who entered this state—Fathers Escalante and Dominguez, also to explorers and trappers who followed the Catholic Fathers. However, there will be slated special events preceding the opening date. For example, national skiing events in the Salt Lake and Ogden areas will of necessity be held possibly in February. Also, prior

to May 15, it is anticipated that dramatic companies and musical organizations will be presented in practically all communities of the state. Already projects are under way to produce these features in the late winter of 1946 and early spring of 1947. There is one important feature of the celebration which was not discontinued during the war; that is, the duty of making the state more attractive. This may concern every man, woman and child in the state. On June 5, 1942, when, with the approval of Governor Maw, the work of the commission was suspended, Mr. John M. Wallace suggested that, though the activities of the commission may be in suspension, the efforts of all beautification groups should be continued and carefully guarded. He expressed the opinion that much of the work of beautification then being promoted by the Church, the Agricultural College, civic organizations, and women's clubs should be fostered to awaken a sense of the importance of the beautification of the state, and could go forward without any interference with the war efforts.

Accordingly, this activity has continued with most commendable results.

Now, under the direction of a large and able committee, of which Donald P. Lloyd is chairman, the beautification program has assumed statewide proportions, and every man, woman, and child should sense the responsibility to do something to make the state clean and attractive for the Centennial and for the years following.

It is surprising how some of us have accustomed ourselves to look upon our old barns and sheds for what they used to be without realizing that they are now dilapidated structures marring the landscape, and in some instances are a reflection on the community.

LET us all join in the campaign to stimulate home owners to paint houses, fences, barns and other buildings and to maintain a general atmosphere of tidiness and neatness about the homes, barns and corrals.

Perhaps a few practical suggestions might not be out of place. Improve the appearance of churches, seminaries and other church buildings by suitable landscape plantings, by painting and by needed repairs. Let all public edifices reflect the pride of the people to which they belong by making them respectable in appearance. Make Utah a rose garden by planting this spring, where possible, extra bushes in every yard. Remove all dead trees from the landscape that stand as disgraceful monuments

to our negligence. Clear vacant lots, particularly here in Salt Lake City, of weeds which are unsightly and which become later in the summer a fire hazard. Utilize these vacant lots this year for the growing of needed foodstuffs.

THESE are physical features. What about our uniting for a moral clean-up?

There is evidence of the presence of "bunco" men in the city who are preying upon unsuspecting travelers. Three of these, as you know, are already in prison. Another has jumped a \$3500 bond. However, others have taken their places, lying in wait to fleece the gullible stranger. Is it possible that Salt Lake is looked upon by these crooks as a "fixed" city? Some of you know what that "fixed" signifies.

What about gambling, the slot machine racket, and race horse betting?

What about beer and whisky joints, and the flaunting of immorality on public streets? I am sure that the mayor and other municipal officers of Salt Lake City and of other cities will appreciate our uniting with them in efforts to reduce lawlessness and immorality to a minimum.

It will be a credit to the present citizenry, and contribute to the future happiness of the state, if our cities can be so morally clean that visitors who come to share in the historic, artistic, and devotional exercises of the celebration, may pay some such tribute to Salt Lake City and other important towns as was paid by Samuel A. Prior, a Methodist minister, who visited Nauvoo in the spring of 1843. He writes:

At length the city burst upon my sight. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the West. The buildings, though many of them were small, and of wood, yet bore the marks of neatness which I have not seen equaled in the country. The fair-spread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion that I was almost willing to believe myself mistaken and, instead of being in Nauvoo of Illinois, among Mormons, that I was in Italy at the city of Leghorn, which the location of Nauvoo resembles very much. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity and wrested it from the bonds of disease; and in two or three short years, rescued it from dreary waste to transform it into one of the first cities in the West. The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the temple, which was now raised fifteen or twenty feet above the ground.

I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business, much more so than any place I have visited since the hard times commenced. I sought in vain for anything that

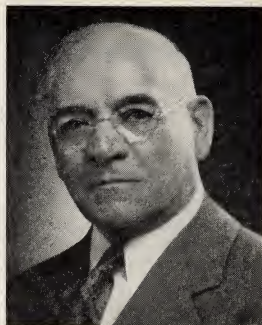
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Truth WILL PREVAIL

By President George F. Richards

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 116th annual general conference, April 6, 1946, in the Tabernacle



PRESIDENT GEORGE F. RICHARDS

LAST Sunday was fast day. I attended last meeting in one of the wards in this city and heard some faithful testimonies borne. One young woman in her testimony intimated that she did not know so very much about the gospel but this one thing she did know, that the gospel brings peace to the soul. I thought that was a wonderful testimony, and I concluded that that woman is living her religion, for those Latter-day Saints who are living their religion do have peace to their souls, and those who are not living their religion I am afraid that their souls are frequently very much disturbed. This is one of the great blessings that the Lord has for the faithful of his children, peace to the soul.

As this congregation stood up to sing, I thought what an awe-inspiring sight this is. It is inspiring as we sit, but when we stood it seemed that there were more of us, and then I thought, "Why, we are only a sprinkling of the faithful members of the Church," and I thank the Lord for them, and I certainly do pray that he will bless them and reward them for their faithfulness. And there are some who are not faithful for which we are sorry. God bless them that they may see their mistakes; that they may take advantage of their opportunities of receiving the saving ordinances of the gospel they have not yet received; and that they may learn to know that the Lord needs them in his service; and that an opportunity is afforded them if they will live so that they can be used, to pay in part the debt of gratitude they owe to him, which they will never be able fully to do.

Then if I am informed correctly, there are some members of the Church who are not only indifferent to their religion but who have committed sin, and violated the rules of chastity. I pity them. God bless them that they may understand their true situation and repent of their sins and make peace with the Lord while they have opportunity. The Spirit of God will not always strive with man.

THIS is a wonderful work in which we are engaged. The annual general conference of the Church is of particular significance and deep interest to Latter-day Saints. The members of the Church, far and near, in great numbers

are assembled in this general conference of the Church on the anniversary of its birth, a most suitable way in which to commemorate that exceedingly important event, affecting as it does the lives of many thousands of pure-minded, clean-living men and women for their good and their salvation. The organization of the Church and the restoration of the gospel spell "Mormonism," for which many faithful souls have suffered persecution and death, but the reward to all such, exceeds in glory any conception had by mortal man.

One hundred sixteen years ago today the Church of Jesus Christ of Latter-day Saints was organized, by direct command of God, in Fayette, Seneca County, New York, under the laws of that state. Since its organization, the Church has been the object of bitter opposition and persecution. This has come at different periods, from different sources, and in various forms, but always instigated by Lucifer, the devil, through willing emissaries, with the object and intent to destroy the Church, and defeat the purposes of God in his planning for the salvation of the children of men.

For the comfort of the Saints, let me quote to you from the sayings of our Savior:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:10-12.)

Persecution is, and always has been, a heritage of the Saints of God. Men and women have gone about the country, in this and in other lands, lecturing against the Church and its leaders. Magazine articles and books by the score, of a venomous and libelous character, have been written, published, and circulated against us. Apostates from the Church have opposed it in various ways, while the work of the Lord against which their fiery darts have been directed, goes steadily forward.

Mormonism has for more than a century, been thus pelted with vituperation, deceit, and falsehood, but by every attack it has become more widely known. The work of the Lord thrives under opposition and persecution. "Truth is mighty and will prevail."

We do not court opposition and persecution, but when it comes, we are not

so greatly disturbed, for we know our ground, that this is the work of the Lord, and that God is at the helm, guiding the good ship into a safe harbor.

There are two major powers operating upon the minds and hearts of the children of men—the one for good, and the other for evil.

Quoting from the Book of Mormon:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. (Moroni 7:12.)

Quoting from the Doctrine and Covenants:

... for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—Wherefore, he maketh war with the saints of God. (D. & C. 76:28-29.)

The Holy Ghost is a member of the trinity of the Godhead, a personage of spirit non-tabernacled. Lucifer also is a non-tabernacled spirit. The Holy Ghost is an inspirer of good. The devil is an instigator of evil. Each is striving for the souls of men; the one to save and the other to destroy.

... choose you this day whom ye will serve. (Joshua 24:15.)

MAN has his free agency and is responsible to God who gave it for the way he exercises it. The whispering of the Holy Ghost removes all doubt and fear, and brings conviction to the soul, so that we can say, conscientiously, that we know the truth of that which we have received.

Said the Savior:

... My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

Let us see how this works: Jesus taught the will of him who sent him,

(Continued on page 326)

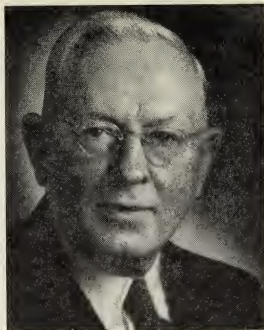
THE IMPROVEMENT ERA

"THE FIELD IS WHITE ALREADY TO HARVEST"

By Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday morning session of the 116th annual general conference, April 7, 1946, in the Tabernacle



JOSEPH FIELDING SMITH

My beloved brethren and sisters, I feel very dependent upon the Spirit of the Lord and your faith while I stand here before you. We have heard a great deal about the preaching of the gospel and the burden which is upon us to carry this message to the world. I would like to add a few words in regard to this responsibility and something in regard to the condition of the world into which we are sent.

Adam was commanded by our Father in heaven to teach his children the everlasting truth. We read in the scriptures the following:

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not; and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (Pearl of Great Price, Moses 5:12-13.)

So they turned away from the truth unto the worship of all manner of false doctrines and gods, refusing to hearken to the prophets that were sent among them, and it became necessary for the Lord to bring in the flood upon them and cleanse the earth of its iniquity. Once again the world started out with just one family, and as men began to spread upon the face of the earth, they were taught by the prophets and were given revelation from the Almighty; but they, too, in course of time rebelled and set up their own churches and worshipped their own gods and graven images. Under these conditions the Lord called a man out of the land of the Chaldees and sent him into the land of Canaan, promising him great blessings and his posterity after him, through obedience to the Lord's commandments. Today we call that people Israel. But in course of time Israel also rebelled. They would not listen to their prophets, so they were scattered over all the face of the earth for their rebellion. This has been the history all through the ages, because men became carnal, sensual, and devilish.

One of the ancient prophets on this continent, speaking of our day, said:

But, behold, in the last days, or in the days of the Gentiles—yea, behold all the

nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. (II Nephi 27:1-2.)

THE Lord saw fit to restore, after a great apostasy, the truth of the gospel through the Prophet Joseph Smith. He sent angels from his presence. In fact, this great prophet was visited by both the Father and the Son and was given authority to commence this great dispensation of the fulness of times and to teach the truth of the everlasting gospel, because again men had turned away from the truth to the worship of their idols and the practice of false doctrines. They have set up churches of their own where the Spirit of the Lord is not found. The Lord sent out his missionaries in the beginning of this dispensation to preach the restored gospel, and he said to them that he was sending them with this message of truth among the "congregations of the wicked"; and this he repeated many times. In a revelation given in October 1830, when the Church had been restored but six months, the Lord said this:

For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. (D. & C. 33:2-3.)

By the "last time" the Lord meant the Dispensation of the Fulness of Times.

The Prophet Joseph Smith instructed his brethren and informed them of the calamities that were to come. He warned the world of its wickedness, and he told these good men of the Council of the Twelve, who were associated with him, that because of the wickedness of the world and its corruption, destruction would come upon it. Some of these brethren say that as he told them of these things he wept as our Savior wept when he looked upon Jerusalem. President Wilford Woodruff, speaking of this testimony and this warning to the world which the Prophet had seen in vision of things which were coming upon the

earth, said: "I heard the Prophet Joseph Smith bear his testimony to these events that would transpire in the earth," and after predicting that they were now at our doors, he said also:

"We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips, to these things." I think we have no right to close our ears, and we have no right to be silent and shut our eyes against the warnings that the Lord has given and placed before us which we are commanded to declare to the nations of the earth.

Again the Lord says:

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined. (D. & C. 38:11-12.)

I HEARD President Wilford Woodruff,

in this stand, this same place where I stand, bear witness as he had done in other places, in 1893, and up to the time of his death, that the angels who had been waiting to go forth to reap down the earth had now been sent upon that mission and they were in the earth. Therefore, he said, we may look for calamities, for destruction, for plague and bloodshed. Now let me read a little to you by way of warning, something given by prophecy to Nephi concerning our own day. Speaking to the people who are living now, he said:

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the

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Faith UNDER THE ATOMIC

By Dr. John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

Address given as the "Church of the Air" Sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, April 7, 1946, at 8:00 a.m., Mountain Standard Time

A NEW AGE began when the atomic bomb was dropped upon the deserts of New Mexico. Thenceforth, man could set free the forces which, under the creative power of God, became our material world. For the first time the solid earth could be made "to fail beneath our feet." An apparently impossible dream had come true.

This occurred in the midst of the madness of murder we call World War II. The hearts of men were already bleeding from the wounds of long years of warfare. Now, the new power seemed as an added unspeakable horror that promised a new type of de-

struction so awful that the hearts of men failed them. The rising ashes of Hiroshima and Nagasaki appeared as burnt offerings to the incarnation of the world's evil.

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struction so awful that the hearts of men failed them. The rising ashes of Hiroshima and Nagasaki appeared as burnt offerings to the incarnation of the world's evil.

Before the possible consequences of this power, we stand bewildered. We imagine our cities, homes, and loved ones, laid low by an irresistible, merciless force. A helpless, hopeless gloom clouds the future. A fear never known before stalks the footsteps of thinking people. True, there is no danger of the whole world exploding into nothingness. So far only uranium 235 can be dissolved into imponderable forces, but the energy that may be released from the limited quantities available, is sufficient, if so directed, to destroy all mankind. In future wars, it is reasoned, since the secret of the atomic bomb will soon be common knowledge, the importance of armies and armaments will fade away. In all disputes, he will be victorious who reaches the enemy first. In view of the history of mankind, filled with contention and bloodshed, can such power be safely entrusted to the world of men? That is the lingering question that disturbs us today.

Such a question and such fears root in a distrust of man. We are really afraid of ourselves. We have lost faith in humanity and look with suspicion upon every human act. We forget that man was made in the image of God—not merely in bodily form, but in his very nature. The sparks of divinity lie within every human soul, waiting to be kindled into flame. Remember the words of the Lord God, "... Behold, the man is become as one of us, to know good and evil." (Gen. 3:22.) And, in the depths of all of us, we prefer to live under the will and loving kindness

of God. Could we recover faith in ourselves, the terror of the atomic bomb would vanish.

WE have also been inclined to forget God or to give him lip service. Too many of us accept him as a mys-

terious force or figure, distant from us, who demands appeasement one day a week, in competition with our golf and baseball. We do not believe him to be concerned with our daily needs or the constant issues of our lives. If that be faith, it is spindly, bloodless, useless.

Yet there is nothing more certain than that God in heaven watches over

atomic bomb has come; that we know how to loosen the energies of the universe, to compete with the lightnings of the sky. It should be as a challenge to us. If a new danger has come, then we must gird ourselves with the corresponding strength to meet it, and to compel it to serve us. Really, the coming of the atomic bomb merely calls with increased emphasis for a revision of human ideals, action, and faith.

Re-education or regeneration for faith, may not be easy. To turn a race of men from evil to good, from error to truth, from hate to love, means a battle with many an opposing force. The battle will often be against false but well-established, moss-covered traditions, hiding or obscuring eternal truth; and as often against unsound appetites of body or mind, catering to momentary pleasures, or temporary satisfactions, but leading away from spiritual realities.

THERE is nothing more certain than that God in heaven watches over his children on earth; and is concerned with our every act.

his children on earth; and is concerned with our every act. He permits events to happen, but there are limits beyond which mankind in all its folly may not go. God remains the governor of the universe. His work on earth is not yet finished, and he will not allow his children, here, to perish, despite any discovery or invention of man. Full faith in God banishes all fear.

Our problem then, mine and yours,

THE work of world regeneration for faith must begin in the home. Every man lives out in spirit and in deed the teachings of his childhood. In the home, faith is born and made alive, or unbelief is sown. As the homes of a nation are, so the generations of men therein will be. For good or for evil, there is no efficient substitute for the home. Life and the safety of life in the age of atomic energy will depend upon the full

FULL faith in God banishes all fear.

is how, under the atomic bomb, to re-establish faith in God and man; and how to re-educate, regenerate, if you prefer, the will of man, so that the fierce power of the shattered atomic nucleus may be used only in the constructive service of mankind.

We should really be glad that the

acceptance by the home of its responsibilities and obligations. That homes may do so is the clamoring demand of a world starving for peace and the enjoyment of the earth's bounties.

Sadly, it must be admitted that in these restless times, the home has fallen upon evil days. Its purpose is too often

BOMB •

been raised to the warmth and dignity of required disciplines of the mind, but ethics, not to speak of religion, which determine human behavior, and which always act as restraints upon evil, stand, unwelcomed, shivering before the closed schoolroom door. Such a

questions of the soul, a clear comprehension of his destiny. We shall live after death. What then? In that other world we shall possess in a greater degree all the powers we have enjoyed on earth. They will be used actively in an endless, progressive existence. If

forgotten. Parents look more and more to other instrumentalities to perform their natural duties. The family circle has shrunk, by limitation of children and the multiplicity of assumed activities, until it seems incapable of its natural functions. Especially under the threat of the atomic bomb, the careless assumption of home obligations becomes perilous.

Here we must face about. In the home must be taught the most important things of life: faith in God, faith in self, and our proper conduct toward others. There must be a daily out-reaching to God. That will engender a trust in him and a desire to love him.

DIVINITY *lies within every one of us.*

By daily family prayer, every member upon his knees, there will be established the habit of communing with the powers of the unseen world, to which atomic energy and all other powers are subservient. To be in touch with the author of all things will do more than all the governments of earth to change the hearts of men from evil to good, and to protect weak humanity. He who thinks of God, and appeals to him daily, has no room for thoughts of destruction.

BUT one cannot love God without loving the children of God, and trusting them. Let a home make it a practice to speak well of others, and to seek out their virtues. Soon, such a family will discover the virtues, and speak well, of

It is our task to teach faith in God, ourselves, and our fellow men, in home and school and church.

other nations. Inevitably, were this done everywhere, the sun of goodwill would warm the hearts of men; and peace would cover the earth. By such people, and perhaps only by such methods, will the atomic bomb be tamed to useful ends.

The school, likewise, a close ally of the home, must turn its face toward the greater light. It must courageously train our children for the larger life. During the long years of childhood and youth, our children have been taught every kind of knowledge, from atoms to star clusters, from amoebae to monkeys. But their proper conduct among their fellows and before God is mentioned, if at all, casually, in occasional assemblies. Geography and arithmetic have

dangerous taboo was not intended when it was agreed that, in our land, sectarian religion should not be taught in public schools. By the present method, our schools are sending out generations of men of little faith, who are unmindful of their eternal obligations.

The home and the school together could soon eliminate fear from the hearts of men, and in the face of any

new power man could discover, establish the day of peace on earth.

THE church also carries blame. It could have given us more courage to meet times like these by teaching the true dignity of the human being as a very son of God, with a divine destiny. Pride of ancestry has saved many a soul from wandering away into forbidden paths.

What is our true relationship to God? We are told, somewhat glibly, that we are the children of God, of his image, and of his nature. Divinity lies within every one of us. Then, says modern man, looking into his own soul for eternal answers, we must be more than figures moulded from clay; we

must be of God's very substance. Our history must go back into times not understandable to the human mind, into the region of pre-existence. Our bodies may be of the dust, but the essence of us is of God. That conception explains man's divine nature. That changes the whole outlook upon life. As very sons and daughters of God, we feel new nearness to God, a new responsibility for our actions. Our works must be of godlike character, else we are untrue to our divine origin. Then, looking upon the atomic bomb, with clear eyes, we know what to do—it must be used as God would use it, for we are his very children.

We may also have failed to give to striving man, wrestling with the deep

used properly on earth and in the eternities of the hereafter, we shall by small steps, grace for grace, approach more and more the likeness of God, our very Father. To rise towards such heights, from the dim beginning, has ever been our destiny. Every righteous act has promoted that progress; every unrighteous act has retarded it. The knowledge of our divine destiny, and the conditions of it, would tend to regulate our course on earth. We are to be leaders against all evil, the final conquerors of earth. We dare not hinder our progressive, ascending destiny. Therefore, sober answers are found to the questions of life. Will this act help me in my eternal progressive existence? Then I will perform it. Does it hinder me? Then I will have none of it. I cannot use atomic energy to destroy or murder men, for that would set me back in my eternal advancement towards the likeness of God.

Perhaps it is all said in one sentence. The acceptance of the word of God as laid down in the Christian gospel will turn fear into joy, will make the atomic bomb our humble servant.

To that end, home, school, and church must cooperate.

But, it is protested, it cannot be done; it is an idle dream. That is the answer of those who will not accept and prove the truth. The earnest desire for good in every human heart may be covered with uncertainty and the indifference that follows uncertainty; but it is there. No matter how far we have strayed, in every one of us is a feeling of revulsion against evil. The very children of God cannot feel otherwise. If but a few will live the law, they will lighten the lump.

WE have the right to believe that man, who learned to release atomic energy, and who made the atomic bomb, will use it for our benefit. It is our task to teach faith in God, ourselves, and our fellow men, in home and school and church. Then we shall remake the world for peace. Remember the subtle power of words. Ignore war in our speech. Raise our voices everywhere in faith for peace. Then the hearts that now fear the future will be at ease. In time the atomic bomb will become our servant to beautify the life of man on earth.

May it be so, I pray in the name of Jesus, the Christ. Amen.

The Pioneers and the KINGDOM OF GOD

By Stephen L Richards

OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday
afternoon session of the 116th
annual general conference,
April 7, 1946, in the
Tabernacle

MY brethren and sisters, I find that I have come into some little difficulty trying to help a friend. My friend doesn't know that I was trying to help him, and I have discovered that he did not need my help at all.

As I contemplated my responsibility on this occasion, remembering that President David O. McKay was the chairman of the commission arranging the celebration of our centennial next year, I concluded that I would offer whatever aid I could to that great event. I tried to offer similar aid six years ago at the April conference, but after hearing the lofty concept of the centennial celebration, which was set before us so impressively this morning by President McKay, I feel it would be unwise to indulge in anything approaching a repetition of the thoughts he therein conveyed to us. However, I am grateful that my mind ran in the same channel with his; I hope it always will.

Maybe you will pardon me if I say to you that it is just forty years ago this year since I had the privilege of coming into close association with President McKay. We had attended the University of Utah when it was located on the west side of this city; some years before, but it was in 1906 that I was called into the Sunday School general board where I began a friendship that is one of the most prized things in my life. Ever since that day I have had the esteemed privilege of working closely with my dear friend and associate, President McKay. I trust that the companionship and friendship so estab-

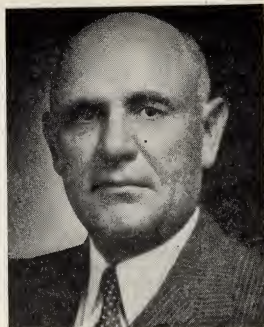
lished may endure throughout the eternities. I can think of no richer blessing than the perpetuation of these friendships we establish in the priesthood of God to go forward forever.

THERE is, perhaps, one thought I may add—and I rather think it is fortunate that the circumstances have transpired as they have because I can at least make one contribution to the conference, and that will be in brevity so that in the very short time that remains President Smith and others may be heard from. But this one thought I would like to give about our celebration of next year.

It has been remarked many times that the pilgrimage of the pioneers to this section was very unusual in character, differing greatly from like enterprises by many other pioneers and peoples. It is true that the pioneers came here to found homes, and they came here for peace and freedom, but these were really only incidentals. They came here to establish the utopia of their dreams. They came here to establish the Zion of our Lord. All of their energies were bent to that effort. They knew what their commission was, and they executed it.

Do you believe that the kingdom of God is established in this earth—not just a visionary, ethereal kingdom as in the concepts of some men but the tangible, definite authoritative kingdom of our Father?

I remember some years ago, during the days of the silent films, there was a moving picture play called *The King of Kings*. This I thought was a very excellent portrayal of many of the episodes in the life of the Savior. It was reverentially done, and it gave me a great satisfaction to see it. I experienced, I believe, only one disappointment, and that was at the end of the



STEPHEN L. RICHARDS

picture when there was flashed upon the screen these words: "The kingdom of God is in your heart." Now, I do not want to do any injustice to the people who projected that scenario, but we know that the kingdom of God, while it must be accepted in one's heart, is not merely a concept of our thinking or our feeling. The kingdom of God is truly established in this earth. It is established in the land of Zion; and right here, at least for the time being, is the headquarters of the land of Zion.

It is a sacred land to me. I love it, and I know that there will yet go forth many more great things for humanity, from this land of Zion. I want to preserve it in beauty inviolate from desecration.

We owe it to those noble pioneers, who established it here, to make it beautiful. When many come, as they will come, in spite of the restriction of invitation, to see us next year, I hope that all the Latter-day Saints, feeling that this land has been consecrated and that it is sacred, will do their utmost to make it reflect the glory of those noble men and women who left it as a heritage to us.

I know that the kingdom of God is established in this world. I know that it rests upon the foundation of the Holy Priesthood which has been given to man to maintain and, through it, to bless all humanity. May we arise to the opportunities and the challenge that have been presented to us in this great conference, I pray in the name of Jesus. Amen.

THE UTAH CENTENNIAL

(Concluded from page 273)

bore the marks of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place; I saw not a gloomy countenance; all were cheerful, polite, and industrious. (*Comprehensive History of the Church*, II, p. 190.)

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CONCLUSION

That's the town from which our Mormon pioneers crossed the Mississippi in February and faced the desert west.

For the Centennial year, and for future years ahead, let us think of Utah and our western states adjoining as Thomas Curtis Clark said of America:

In thoughts as wise as is her prairie sea;
In deeds as splendid as her mountain piles,
As noble as her mighty river tides,
Let her be true, a land where right abides;
Let her be clean, as sweet as summer isles;
And let her sound the note of liberty
For all the earth, till every man and child
be free.

God guide us in accomplishing these hopes and aspirations, I pray in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA



JOHN A. WIDSTOE

Address delivered at the Friday morning session of the 116th annual general conference, April 5, 1946, in the Tabernacle

THE WAY TO Peace

By John A. Widsote

OF THE COUNCIL OF THE TWELVE

My brethren and sisters: So far, this has been a very impressive session of the conference. We have heard the voice of the prophet of God. It is a pity for any people not to have a prophet to lead them. For our possession of prophet-leadership we are deeply grateful. We must have felt also very grateful as we heard the statistics read concerning the progress of the Church.

My mind has been turned in comparison during this hour from the Church of today to the Church of yesterday. One hundred years ago the evacuation of Nauvoo began. John R. Young writes in his autobiography that one morning in February 1846—he was then about nine years of age—he awoke, dressed, and went down to the yard; there he saw people, some of his own and some strangers, loading the household furniture into two big wagons. He went to his mother and said: "Mother, what does all this mean?" She gathered him into her arms and said, "Son, we are going to leave our home, and we shall never see it again."

As I recall the date, it was about February 4 when the first two families crossed the Mississippi River among the ice floes. One of those families—unless I am very much mistaken—was headed by the great-grandfather of the present President of the Church, John Smith, famous in Church history. A little later, amidst a bitterly cold season, the water froze over the Mississippi; and the people were able then to take their wagons, their horses, and themselves on foot, across the ice on the way to the West. They began what in the history of the world is the greatest adventure of the kind ever known. Between fifteen and twenty thousand persons were moved bodily from a well-established city, in orderly fashion westward to an unknown destination. There were hardships on that trip; there

was sickness; there was death; babies were born; but the procession moved onward. Contrast that with our happy surroundings here today: a great people, by the thousands, gathered together peacefully. This remarkable exodus—unique in the history of the world—makes us proud of our heritage. There are hundreds of descendants of the people who made that journey in this congregation today; and all of us are spiritual descendants of that group. We have all accepted the faith that they held. The achievements of these people, one hundred years ago, thrill us as we think back.

They knew in advance, some months before, that the evacuation had to be now. So, in Nauvoo all were busy. Wagons were built; tires for the wheels were shaped; it was a busy season of preparation for the trip into the unknown West. Yet, in the midst of that labor and anxiety, my brethren and sisters, these people completed, as best they could, the building of the temple in Nauvoo. Eagerly and at any cost, at any sacrifice, the temple of God would have to be completed, sufficiently, at least, to enable these wanderers-to-be, to receive their endowments in the holy temple of Almighty God. In fact, they were obliged first to dedicate that temple in part. The upper floor was dedicated first, in November, before the February of the exodus. There, then, many hundreds received their endowments. Later on, just before the presiding brethren left in April, they gathered quietly, privately, to the temple, and dedicated it to Almighty God. That having been done, they left it in the hands of Almighty God. But they brought with them to us, to these valleys of the mountains, and to all the Church thenceforth, as fruits of their labors, all the blessings from the temple, in which we are participants today.

These are thoughts that came to my mind as we heard the splendid address of our President, and the great report of the present condition of the Church.

At least one prophecy of the Prophet Joseph Smith has been literally fulfilled. When he was not much more than a boy, in the early years of his manhood, before the Church was organized, the Lord said to him:

A great and marvelous work is about to come forth unto the children of men. (D. & C. 6: 1.)

Unknown, untaught, with no reputation, he should have been forgotten in the small hamlet, almost nameless, in the backwoods of a great state; but, he

dared to say that the work that he was doing, under God's instruction, was to become a marvel and a wonder in the world. We know, my brethren and sisters, that whether it be friend or enemy who speaks of us, if he is a sober-thinking, honest man, he will declare that whatever in his opinion the foundations of this work may be—we know the foundations—it is a marvelous work and a wonder, none like it in the long history of the world. The truths set loose by the Prophet Joseph Smith have touched every man of faith throughout the whole civilized world, and measurably changed their beliefs for good.

So they wandered on, these people from Nauvoo. Finally they reached this place. Their settlement here is not our story today.

One cannot help wondering why amidst all manner of difficulties they undertook the perilous journey over deserts and plains. It would have been so easy to have said, as some few did: "This is paying too big a price. We will remain here. We will say to these enemies: 'Good-bye to Joseph Smith, good-bye to the Church. Why face this extraordinary request made upon us, that we move from civilization into the wilderness?'"

There must have been a good reason for the decision to go on. We know what the reason was. They dared to do what they did, to meet persecution, to meet difficulties, to face death if need be, because they were certain of their belief. There was no doubt about it in their minds. Certainty had removed all hesitation. They knew where they were going—not the identical place, to the Great Salt Lake valley, where Salt Lake City was to be built—but they knew that God was at the head, that he was leading them to the right place. There was no doubt in their minds about that. They knew that God lives, a God who is anxious to help his children on this earth. They knew the reality of the mission, origin, and ancestry of Jesus Christ. There was no doubt in their minds about the divine mission of the Prophet Joseph Smith. Doubt and fear had fled. They who had doubts remained behind, but they who lived in the spirit of certainty came along.

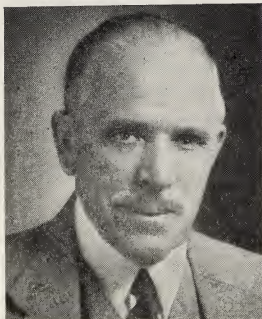
I wonder, if I may draw my conclusion in a few words, if certainty is not the world's great need today. Read the papers of today, conveying the news of the world to us. Read the articles on philosophy or religion or proposals to set things right in this world today. In them there is no certainty. Men say, (Concluded on page 294)

Some CURRENT PROBLEMS

Address delivered at the Friday afternoon session of the 116th annual general conference, April 5, 1946, in the Tabernacle

By Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE



JOSEPH F. MERRILL

THE conditions in the world today are such that every Latter-day Saint faces a challenge—a challenge of loyalty to the leadership of the Church and to its teachings and standards. The forces of evil were perhaps never more rampant and their influence never more widespread than now. Let us take a brief glance at the gloomy situation.

To the eyes of a Latter-day Saint, and judged by his professed standards, the sinful ways of the world were never more largely indulged in by its people generally than they are today. Were sex moral standards ever lower? Were selfishness, greed, and crime ever more rampant? Was religious faith ever colder? Was the desire to get something for nothing ever stronger? Was the struggle for place and power ever keener? Were family ties ever looser? Were marriage vows ever more frequently violated? As for America, is not a negative answer to these questions the correct one? Was not Alexander Pope stating facts when he wrote:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Judged by Latter-day Saint teachings and standards, the moral conditions of the country are most deplorable. And yet, sad to say, our people are by no means quite justified in assuming a "holier-than-thou" attitude. Worldly sins of every type exist among us. It is folly to close our eyes and deny the presence of these things. Then I suggest we look the situation squarely

in the face and do something about it. What, does one ask? I answer, sincerely repent and help our fellow men to do likewise. Investigation will show that smoking, drinking, gambling, juvenile delinquency, fornication, violation of marriage vows, broken homes, divorces—to name a few things only—are growing evils among us. To the worldly-minded, most of them are minor matters, devoid of sinful aspects. But to Latter-day Saints the case is wholly different. We cannot indulge in any of these things with a guiltless conscience because we have been differently taught. We have divine revelations relative to them, the Word of Wisdom, for example. Hence we know that indulgence in smoking and drinking are displeasing to the Lord. Gambling is adjudged a wrong by every moral code. Marriage is a holy estate requiring sacred vows and imposing binding obligations. If these are all faithfully kept then within the precincts of the home, there may be heaven on earth—a place where live innocent and joyous children, happy parents, and a united Christian family.

ACCORDING to authentic reports, juvenile delinquency of both boys and girls has greatly increased during recent years until it has reached alarming proportions. Broken homes and absence of mothers from their homes are given as major causes. To Latter-day Saints, family life, home, and children are requisites for greatest happiness and glory, both in this life and in the life to come. Children are the brightest gems in any woman's diadem. This truth might well be indelibly impressed on the mind of every wife.

Respecting the duty of parents to the children, the Lord, through his Prophet Joseph Smith, said:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25, 28.)

Further, in the Doctrine and Covenants, we read:

All children have claim upon their parents for their maintenance until they are of age. (D. & C. 83:4.)

Thus divine law, as well as civil law, makes the parents responsible for their

children. No Latter-day Saint lives a worthy life in the eyes of the Lord who neglects to do everything feasible to bring up his children according to gospel standards. Let every parent take heed of these requirements. Wise Solomon declared:

Train up a child in the way he should go; and when he is old, he will not depart from it. (Proverbs 22:6.)

Yet there are parents who erroneously and foolishly say that they must let their children grow up without religious teaching and training in order that they can be free to choose for themselves when they are grown. This is a doctrine of Satan. It cannot in the least degree release parents from the responsibility to their children which the Lord places upon them—a truth that they will some day certainly learn and, if neglected, to their sorrow.

Let all Latter-day Saints be faithful to their parental duties that their children may be a joy to them and a credit to the community where they live.

A year ago from this pulpit President David O. McKay discussed the divorce question and asserted that in the United States divorces had so increased that one marriage out of every six ended in the divorce court. Recently, it has been publicly said that about fifty percent of the war marriages of American boys in service are being terminated by divorce. The picture painted by these figures is a sad and deplorable one. It is indicative of unstable, sinful, and demoralizing conditions, ruinous to the ideals of marriage, family, and home, a distinctive blight upon the happy life that every wedded couple may achieve by being true to their marriage vows. Then is not a marriage failure necessarily an unfavorable reflection upon one or both of the parties to the marriage—the ones responsible for the failure? A grave delinquency is certainly indicated, for the conditions of a happy union have not been met.

What are these conditions, the novice may ask? Since I do not qualify as an expert in these matters I will not venture to answer the question except to say that if each party to the marriage contract will faithfully live the Golden Rule in all of his or her relations with the partner, then the marriage undoubtedly will be successful. A Latter-day Saint marriage is a union of two equal partners, obligated to build a home where mutual love, respect, trust, fidelity

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THE IMPROVEMENT ERA

SPIRITUAL SAFETY

By Charles A. Callis

OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday morning session of the 116th annual general conference, April 7, 1946, in the Tabernacle

I AM deeply conscious that without God's help I can do nothing. A frequent recurrence to fundamental principles will increase the strength of the Church.

When I speak about a recurrence to fundamental principles increasing the strength of the Church, I think this is applicable also to the national government and the state governments. If we would return to the fundamental principles of the Constitution of the United States and observe them more closely, "it would from many a blunder free us, and foolish notion."

The secret of the strength of this great Church is the personal testimony that the members enjoy—the testimony of the Holy Ghost.

Our spiritual safety is secured by staying on the main stream, that stream of living truth that flows by the throne of God. It is sad to see men spiritually wrecked by being washed ashore by immaterial crosscurrents and spend "all the voyage of their life bound in shallows and in miseries." If we keep on the main stream, we are going to finish our mission on earth in a manner pleasing to the Lord.

Shakespeare said:

But 'tis strange:
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence.

Why should men be so unstable that they will run after every will-o-the-wisp, tempted by plausible, deceptive theories? The devil himself is plausible; he can assume a pleasing shape. He can fashion himself into resembling an angel of light, and he can cite scripture to suit his purpose.

Every truth essential for the salvation of the people of God is deeply imbedded and enshrined in the glorious plan of salvation. The instruments of darkness approach us by the way of flattery. They will say: "You are all right; you are a pretty good man, and the gospel is true." Then they will say: "But the First Presidency of the Church are wrong." Against such appeals let us guard ourselves lest we be "betrayed in deepest consequence." I testify to you in humility and in the inner sureness given by the Holy Ghost, that from the days of Adam there has never been a First Presidency with more power and authority to act in the name of

God, for the salvation of man than the present First Presidency, whom we love and sustain.

I love President George Albert Smith, a friend of man. You cannot associate with him without being impressed with a Christlike feeling. I love President J. Reuben Clark, Jr., a wise counselor, a statesman, and a man devoted to the work of God. I love President David O. McKay, a Christian gentleman, made by his religion, filled with the spirit of godliness and desirous of helping the children of God.

I repeat, from the days of Adam no First Presidency of the Church has ever exercised more authority, and the right to bless the children of men, than the Presidency that are seated on this stand.

BRETHREN and sisters, why do we want missionaries? They are sent out for a purpose. It is for the purpose of preparing the way for the second coming of the Son of God. I recall the history of that great apostolic delegation that went to Great Britain: Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, and others. They went to that foreign country without purse and without scrip. A man giving them a lift in his wagon was accosted by a passer-by who said, as he looked at the ghostly appearance of these missionaries, who were sick, who were leaving their families in sickness and in poverty: "Mister, what graveyard have you been robbing?"

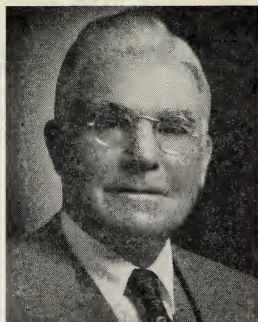
Let us pause here a moment for reflection.

Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith were no weaklings. They were men among men. Do you for a moment think that these stalwart men, these men of God, would have undertaken that long and perilous journey unless they knew, deep down in their hearts, by the power of the Holy Ghost that this Church was founded by the Lord?

We are filled with hope and faith. We are looking and praying for the glorious second coming of the Son of God. When the apostles looked steadfastly toward heaven as Jesus ascended to heaven, two men in white apparel said:

... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

He will rule the world with truth and grace
And make the nations prove,
The glories of His righteousness
And wonders of His love.



CHARLES A. CALLIS

This promise of a visible, certain return of the Messiah made the apostles happy, and they rejoiced in the knowledge of the second coming, just as we rejoice today.

Tennyson caught a flash of the vision of Christ's reign as King of kings and Lord of lords, from the rivers unto the ends of the earth, when he said:

For I dipt into the future, far as human eye could see,

Saw the vision of the world, and all the wonders that would be: . . .

'Till the war drum throbbed no longer and the battle flags were furled
In the Parliament of Man, the Federation of the world.

There the common sense of most shall hold
A fretful world in awe,
And the kindly earth shall slumber, lapped
In universal law.

WHEN the Lord Jesus Christ comes, he is going to inaugurate the millennium. War will cease; enmity shall disappear; and the King of kings shall reign as only Christ can reign, in the midst of and over a world of peace. Barbaric war shall end forever. What heavenly joy in the contemplation and in the future enjoyment of this blessed condition! Oh, what hope there is in this majestic event. You mothers who mourn the loss of your brave boys who went to save the world for freedom will be compensated in the resurrection. Even now, though you know your sons have made the supreme sacrifice, you still are listening for the sound of returning feet.

It will be a pity if this United Nations organization shall fail to harvest the fruits of this victory which was won by the shedding of rivers of blood. May the Lord grant them wisdom; may they listen to peace, and the call of peace. May they have the Golden Rule always before their eyes; and in their hearts the fear of the Lord, who shall come to the earth as the Prince of peace.

The Apostle Paul said:

... the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and

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THE *Worth* OF GREAT MEN

By *Albert E. Bowen*
OF THE COUNCIL OF THE TWELVE

*Address delivered at the Sunday
afternoon session of the 116th
annual general conference,
April 7, 1946, in the
Tabernacle*



ALBERT E. BOWEN

IN the last three days we have heard reference many times to the disturbed condition of the world. Brother Widtsoe put his finger on the nerve center of it all. He told us that it is due to a feeling of uncertainty that afflicts the minds of men. I believe that uncertainty is due to a breakdown of faith in the principles by which men have heretofore lived. They are not sure any more that those principles are valid, and having nothing in lieu thereof, they are adrift with no settled convictions. In such circumstances life cannot be stable, and instability means weakness and unrest. To be strong men, we must have faith in the integrity of something. Collectively they must have such faith if they are to make strong communities or enduring nations. Because of the absence of deep conviction we have unrest and shifting and uncertainty, and that condition reflects itself in all the concerns of men, their political concerns, their moral concerns, and their religious concerns.

It needs no proof that all the nations today are politically a seething mass of unrest and instability. Morally the situation is about the same, and for the same cause.

With beliefs gone, and nothing to take their place, many have indulged the presumption that all moral values are gone and that each is left to set his own standards and to live according to his own heart's desires. That means moral anarchy. That is a notion all too prevalent over the earth today.

Others subscribe to the fallacy that men can live by ethical codes and that the co-called Christian ethics can be separated from the Christian religion in which those ethics are founded. We see the result of following either of these fallacious notions. Evil and corruption are self-destroying. They contain in themselves the seeds of their own ruin. They debase, they destroy everything they touch. Ethical codes on their part must draw their strength from the religion in which they have been founded. To try to separate them from it is like separating the twig from the root whence it has drawn its nourishment. That is true of so-called Christian ethics which were spread and accepted and took root and bore fruit as a part of the religion which Christ established.

From the breakdown of faith with

resultant uncertainty and shattering of conviction it is only a short step to a scoffing cynicism about all ideals. The way is made ready for the iconoclasts, and they have not been slow to seize their advantage.

ONCE in awhile only, a great man appears upon the stage of this world or of a nation. He renders a service so signal that after the curtain has rung down upon his life and he has receded far enough into the past for time to have softened some of the harshness and imperfections which revealed themselves while he performed his part, his grateful countrymen, or perhaps the world, set him up as a symbol of the ideals he portrayed, and do him homage. Perhaps they weave some legends about his name, but what does that matter, since he has become more of a symbol than a person anyway? As an ideal he becomes an inspiration to succeeding generations throughout time. We have had in this country two such men on the political scene. One of them is George Washington. He was human, therefore, he must have had faults, but they were dwarfed into nothingness by the towering majesty of his virtues, and his bequest to humanity. By soul-stirring steps, he passed progressively through various commanding positions to the high pinnacle, where he sits in stainless honor, the proper object of reverence by all men who prize pure patriotism, love justice, and cherish liberty. But the cynics have been at work on him.

Four or five years ago an unknown man wrote what he calls a history. It is reported that he is a teacher in a college and so can prescribe his book as a text and insure its being read. He has discovered that Washington was a vain, glory-seeking mediocrity, affecting a modesty which was merely a pose for effect, without military capacity or the least trace of statesmanship. He says that Washington "never had any clear conception of the dynamic force of ideas," and "he never formulated coherent theories of government."

This newcomer in the firmament has also turned his cold and luminous eye on Abraham Lincoln. He has pierced him through, with his gimlet gaze, and has found no substance there. With one dexterous twist of his wrist, he has torn off the mantle from "honest Abe" and has left him standing bare, exposed to the cruel public gaze. His big, understanding, humanitarian heart shrivels, and he is left with only intellect enough to supply the needs of a yokel. For our new genius finds that the Lin-

coln-Douglas debates were "dull," and "Lincoln himself disingenuous, shifting, self-contradictory, evasive, opportunistic, deceptive; with a peasant brand of intellect, unable to grasp a complicated economic or constitutional problem; without capacity ever to understand the forces behind the party he represented; whose prose was lucid and beautiful, but charmed by its style rather than its content, whose conclusions were indefensible *non sequiturs*." Thus summarily is disposed of the man of whom a colleague, looking on his still form in its casket said: "Now he belongs to the ages."

I know of nothing quite so fit to apply here as the observation of President Coolidge. Angry men demanded that he do something to stop the defamers of Washington. Looking through his window to where the graceful shaft pierced the blue, President Coolidge said simply: "I see the monument still stands."

So will it ever be with reputations founded on the rock.

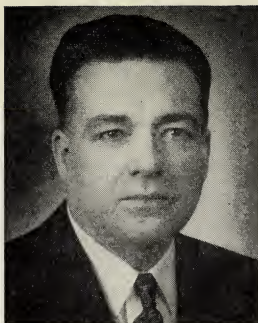
But bold as this historian is, he shrinks to small size by comparison with the ambition of another who does not hesitate to reach up and pull God himself down from off his throne. This one tells us that "a new world must be born out of the dead world of the past." He wants just one all-encompassing world state, set up by social contract, which is to take complete charge of human lives, and in which parents, teachers, and church are to be mere agents to carry out the supreme will of the state, where the "myth of God, of the Bible and of Jesus Christ is to be replaced by the fact of brotherhood by social contract." Did anybody ever hear anybody complain about authoritarianism in religion?

Yet another one of them tells us that:

The things of highest value for individual experience and for the ethical standards in America will not be found out so long as intellectual leaders maintain a sensitivity over the supernatural significance of Christian mythology, or a sentimental personal

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THE IMPROVEMENT ERA



HAROLD B. LEE

Address delivered at the Saturday morning session of the 116th annual general conference, April 6, 1946, in the Tabernacle

I COULD ask for no preface more fitting for what I desire to say this morning, than the singing of that grand hymn, "Come, Come, Ye Saints." As I sit through the conferences from year to year, I contemplate the great effort and sacrifice that have gone into the efforts you have made in coming to these conferences and the seriousness with which you attend, regularly and faithfully, and in listening to all that is said and the actions taken. I have asked myself the question as to the purpose, after all, of a general conference, and I am reminded of the words of the Lord when he gave us, in a revelation, the pattern by which important matters pertaining to his Church should be presented to the people. This is what he said:

... let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time. (D. & C. 58:56.)

As in olden times, so in our day, holy men of God speak as they are moved upon by the Holy Ghost, and whatsoever they speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the voice of the Lord, and the word of the Lord, and the power of God unto salvation. It should be a great comfort to the Latter-day Saints in this day of which the Lord foretold, when peace should be taken from the earth, and the devil would have power over his own dominion, to hear the Lord say in revelation that in that day he would reign in the midst of his people and would have power over his Saints. But in this day when the arm of the Lord shall be revealed, they who will not listen to the voice of the Lord, neither to the voice of his servants, neither give heed to the apostles and prophets, shall be cut off from among the people. Some of the most

LIVING IN THE BONDS OF *Brotherhood*

By Harold B. Lee

OF THE COUNCIL OF THE TWELVE

profound thinkers in our generation, other than Church members, have realized the need for revelations from the Lord in order to give vitality to the teachings of a church. It was Ralph Waldo Emerson who said:

The Hebrew and Greek scriptures contain immortal sentences that have been the bread of life to millions, but they do not have epical integrity, are fragmentary and are not shown in their order to the intellect. . . . Nor can the Bible be closed until the last great man is born. . . . Men have come to speak of revelation as somewhat long ago given and done, as if God were dead. That injury to faith throttles the preachers and the goodliest of institutions become an uncertain and inarticulate voice. The need was never greater for revelation than it is today.

IN our day the Lord has given us the reason and the purpose for which revelations are given. He said to us in one of the earliest revelations in this day of the restored Church:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., . . . and gave him commandments; And also gave commandments to others, that . . . The weak things of the world shall . . . break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—But that every man might speak in the name of God the Lord, . . . That faith also might increase in the earth; That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed. . . . Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred, it might be made known; And inasmuch as they sought wisdom, they might be instructed; . . . And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time. (D. & C. 1:17-28.)

And so obedient to that purpose, there have been in this day, our day, men commissioned of the Lord with power and authority, and he has given them the inspiration to teach and proclaim these things to the world for the purpose the Lord has set forth, and he has done it here in this conference and will continue to do so until the end of the conference, that the important things might be counseled by the elders of the Church to this people according to the inspiration and revelation they

receive from time to time. As the Latter-day Saints go home from this conference, it would be well if they consider seriously the importance of taking with them the reports of this conference and let it be the guide to their walk and talk during the next six months. These are the important matters the Lord sees fit to reveal to this people in this day in the year 1946.

THE divine nature of the activities of this Church was never more attested than in the developments of this last decade, when, under the inspiration of heaven, our leaders have been trying to prepare this people against the calamities which were shortly to come upon the inhabitants of the earth. At the time when the nations of the world were fomenting hate and racial prejudices, this, the Church of Jesus Christ, was sending missionaries to many of these nations, preaching the brotherhood of man and the fatherhood of God. We were exemplifying that brotherhood here at home by the teamwork of priesthood quorums and by ward and stake groups working on welfare projects and in missionary activities. When a false and inflated prosperity was abroad in the land, caused by the demands of the recent war, this people, largely by volunteer labor, were filling storehouses with surpluses that would otherwise have gone to waste. They were building a grain elevator and storing grain at the time when wheat was being destroyed because it was not needed. They were, in obedience to the counsel of the leaders of the Church, filling their own cellars and their own basements with the commodities necessary to meet the needs that were foreseen in a day to come, and in order to reduce the drain on the public supply that would otherwise be needed for the prosecution of the purposes of this government. The things, it seems to me, that we need most in the world today, are, first, a recognition of the "modern Josephs" represented in the leadership of the Church today, because of the prophetic vision they have exercised in seeing this day of want and destruction; and second, we need "modern Pharaohs" in this and other nations, who will recognize the statements of these leaders of the Church as the mind of the Lord and the word of the Lord to the world in this day.

(Continued on page 321)

WITH LOVE TO

For the first time in several years, all four of Sarah's children would be home for a midday dinner on "Mother's Day—like old times." Sarah had been planning it for weeks, half fearful that someone would have to break the date at the last moment. But no one had. They would all be there, and two grandchildren—Jack's boy and girl. Sarah would like to have all her grandchildren present; but Helen's boy was away at school; Carolyn's two daughters had gone on a week-end "tour" with their high school glee club; and Ted's wife, Virginia, preferred to leave their twin boys in the care of their nurse, at home. She didn't like to upset their schedules, she said.

Through the dining room door and the wide arch opposite, Sarah could see Helen seated beside Dad on the divan in the living room. They were deeply engrossed in the garden encyclopedia which Helen had brought as her Mother's Day gift to Sarah.

The kitchen was pleasantly fragrant with good food. Sarah opened the oven door for a peek at the big ham, browning deliciously; lifted the cover of the pot in which new potatoes and green peas were simmering. She did these things with a surreptitious air, for Helen had reminded her over and over that pot-watchings were unnecessary with this modern electric range. Helen, at twenty-three a widow with a two-year-old son to care for, had become at thirty the head of Knowles College home economics department, earning a salary that to Sarah was awesome.

Another glance through the west window was rewarded by sight of a big cream-colored car just turning into Atwood Street; that would be Ted and Virginia. Almost immediately she saw another, equally impressive, the dignified gray one that was Carolyn's and Keith's. Sarah's heart lifted. It wouldn't be long, now; Jack and Margie, each of whom taught a Sunday School class, would be along very soon.

She could hear the new arrivals laughing and chattering in the living room.

She stood, suddenly shy, in the doorway watching them for long moments before they noticed her. The room seemed filled with voices, crowded with people; she felt almost timid. They were all so important looking—well dressed, self-confident, prosperous. . . . Altogether, they made an imposing group. Sarah's heart lifted with pride in them.

Then they saw her, and she became the center of their affectionate attentions.

"Happy day, Mother!" Keith sang out, and they all produced packages that seemed enormous.

"Say! You haven't hooked this thing up, have you!" Ted was moving over to the large radio-phonograph which he had sent out the evening before.

Sarah's conscience smote her, bearing the disappointment in his tone. "I—hadn't decided just where to put it,"

she explained hastily. "And besides, I sort of wanted you to be here when—oh! *oh-h-h!*" her voice became a mere gasping whisper as she lifted from the box on her lap a quilted satin robe, delicately blue and incredibly soft. She stood up, holding it high. "Oh!" she said again. "How—beautiful!"

"There are slippers, too, Mother." Carolyn bent over and took them from the box. "Now you'll be a glamor gal and knock Dad for a loop, all over again."

"Put it on, Mother," Helen suggested. Sarah obeyed, helped by eager hands. She did not feel like a glamor girl; she felt like an overgrown boudoir doll—all dangling arms and legs. But she beamed on her family as their flattering comments babbled around her.

"... and imagine sitting around in that, while you listen to this!" Ted exclaimed, patting the radio-phonograph. "Let's get it going—I can't wait to hear it myself! Mother, where'll you have it?"

Sarah looked around helplessly. The big cabinet was far too large for the corner where the smaller, old radio stood. Where could it go? She wondered.

Sparing her the necessity of a reply at that particular moment, the front door burst open to admit Jack, with Margie and the two youngest Atwoods close behind. Jack's whistle shrilled in all ears:

"Whew-ew-ew! Excuse me—I must be at the wrong house. No such splendorous dame lives where I was headed for—" He grabbed Sarah off her feet and gave her a resounding kiss. "That for you, Beautiful!"

"You—put me down, Jack Atwood!" Sarah half gasped, half giggled. And finding herself on her feet again, she added, "Are—arent you ashamed!"

Indulgent laughter rippled around them. Indulgent eyes bent on them—indulgent, but holding, nevertheless, a sort of mild contempt. Jack's suit was shiny-worn, his hair needed a cut. Jack looked almost shabby, here among the elegance of the others. Sarah hurried to welcome Margie and the small boy and girl who carried two small packages, which they held out eagerly.

"Look, Grandma! Daddy let us carry the presents!" Jackie announced. And Sally added precisely, "They're both for you, with love from Daddy and Mommie and us."

Sarah took the packages and received from each child a soft damp kiss. Over Jackie's tousled yellow head, over Sally's pretty blond curls, Sarah met Margie's wistful smile. Margie's dark suit admitted several seasons' wear, in spite of a frilly new white blouse.

"Here, Mom!" Jack pushed her gently down again upon the divan, and ordered, "Now, go at this business systematically . . . after all, you've only got two hands, and how can you open a package if you stand there with both hands full?" He took one package and set it on her lap. "Now . . . go to it!"

Sarah bent her head over the package she was unwrapping. She jerked at the ribbon knot, broke it, and pulled away the white paper, discovering a brown cardboard box whose lid came off unexpectedly and let its contents spill over into Sarah's blue satin lap. Small brown bulbs, a dozen or more, rolled down over her knees before she could right the box. She heard Carolyn gasp slightly, felt Keith's sudden concerned glance. The spilled bulbs, descending, had left tiny earthy stains on the pale satin.

Jack, Jackie, and Sally pounced on the bulbs and returned them gleefully. They were oblivious of anything gone wrong.

"For your 'glad garden,' Mom," Jack said. "Twelve varieties you've never had yet, I think. We'll plant some after awhile—hm?"

Beaming, Sarah nodded. Trust Jack to aid and abet her pet hobby, her "glad" gladiolus garden . . . she almost forgot the stained robe for a moment, till she heard Helen half whispering—

"Don't worry, Carolyn. It's probably only dust and will brush off easily. I hope so; that lovely robe!"

Sarah's cheeks burned. She should have been more careful, of course.

Ted spoke up proudly:

"Now you're going to hear things, folks. I brought twenty records to start you with, Mother—the finest kind, too . . . symphony, grand opera . . . vocal, instrumental—what'll you have ladies, and gentlemen?—what'll you have?"

"What they would have" didn't seem to matter, however. He had been filling the record changer as he spoke, and in a moment music swelled out and drowned all other sound. He stood by, enthusiastically turning dials.

"Listen to this!" he shouted to make himself heard. "This for volume . . . or you can have it this soft . . ." The ocean of music receded swiftly to a ripple. "Just as you want it—and always this same rich, full tone!"

"It's—wonderful," Sarah murmured.

DINNER! Sarah had all but forgotten dinner. She rose hastily, forgetting also that she was still enveloped in the long robe. Her first step caught the hem. "Oh!" she cried, stumbling, conscious of another blunder.

"No harm done!" Jack caught her

Mother

● By

MARYHALE
WOOLSEY

laughingly. But Carolyn said, on an anxious quick breath:

"Here, Mother, let me help you out of this. It's for your boudoir, not the kitchen. . . ."

Sarah was glad to escape to the kitchen. This was her own world; busy, hurrying, happy with having her children around her. Dad lounged against a wall, beaming at all of them. In a matter of minutes they were seated around the big table.

"Gee, Mom. Isn't this fun?" Jack asked. "Every one of us here . . . it isn't possible; how long it's been since it happened last. Er—let's see; how long has it been?"

"Four years ago Christmas," Sarah stated.

"It's a shame!" Jack declared. "This family ought to be able to manage a home evening every month or so . . . but, no—someone always has to have a club meeting or business conference. Didn't use to be that way, did it?"

"No, it didn't," Sarah sighed. "In old times, visiting and being neighborly and keeping family ties, seemed the most important things. Now, it seems as if almost everything folks do, is for business reasons."

"Well, it seems to pay—in a way," Jack glanced significantly around. "Me—I'm sort of in favor of the old ideas, I guess. I could have been making a lot more money, I guess, if I'd taken that traveling job Keith offered me. But I'm glad Margie wanted me not to; we'd both rather be together all the time even if we have to be the poor relations. Maybe we're wrong; maybe we're foolish . . . but we're happy, and that's what counts with us."

Too soon, dinner was over. "This meal's so square the corners stick me!" Jack said. Amid laughter, chairs were pushed back. The men drifted outside "to look around the place"—except Jack, who donned an apron and proceeded to help "the girls" do dishes.

Sarah was putting away the silver when Ted came in.

"Sorry we have to leave so soon, Mother. But I've an appointment at four-thirty; you know, one of these pleasure-for-business affairs, I can't afford to miss."

Virginia hung up her dish towel—not quite concealing her relief. She'd probably been bored, Sarah thought. Virginia was used to such smart, sophisticated social affairs.

"It's a complicated life," Sarah said, managing a bright smile. "How do folks ever keep up with it all?"

"So nice, being here with you," Vir-

ginia murmured. And Ted remarked, "Swell dinner, too, Mother. We must have you and Dad in to see us, soon."

Carolyn and Keith left shortly afterward; Keith must get to a committee meeting, they said. And Helen, who must work on her class outlines for the week, was gone before five o'clock. Dad, wearied by the "excitement," settled to a nap.

It was warm and pleasant in the garden. Jack spaded and troweled with zest. "Gosh, Margie—I hope we can swing a place of our own, soon. Imagine us, with a garden like this!"

"We'll have it, before long," Margie assured him. There were love and faith and happiness in her face and in her voice. Sarah wanted to hug her. Sarah's heart warmed and swelled.

The planting finished, they wandered around investigating the garden's progress. And recalling other springs that had moved along here in this same miraculous manner; remembering, also, days that would not come again.

"Mom," Jack grinned, "remember that time I mistook your dahlias for weeds, and hoed 'em up?"

"The first dahlias I ever had," Sarah laughed. "I was so mad, I could have trounced you!"

"Trouncing wouldn't have hurt me half so much as my mortification did, Mom. I thought I'd never look a dahlia in the face again. . . . Right here's where we had the sand pile so long, isn't it? . . . And the old locust tree where we had our swing, right over there. Gee, but we used to have fun. . . . Look at Jackie and Sally, racing with that cat; aren't they having themselves a time! Wouldn't they love a big dog like our old Rover. Sometimes I think I'd like to turn farmer like Dad was—so my kids could have the free sort of life we had. I even like to remember the long days we used to work, Mom. Kinda wish things didn't have to change!"

"Memories go on," Margie said softly.

Yes, Sarah thought, memories go on—always. Memories flocked around her as the fragrant afternoon faded. She counted the minutes as a miser might count his coins of gold—holding each one lingeringly, lovingly.

Later on, the three of them walked to the little old chapel for evening services. When they returned, it was deep dusk; Dad, rested and refreshed by his long nap, was helping Jackie and Sally assemble a jigsaw puzzle in a pool of lamplight on the living room floor.

"Oh, for pete's sake . . . I almost forgot—" Jack dashed outside, and they could hear him opening and closing the doors of the "jalopy." He was back in no time, with a square package held carefully in his hand.

"Not meaning to steal Ted's thunder, Mom . . . but since he was getting you this thing, and told me the records he was bringing, I sort of thought you'd like some of your old favorites . . . just for variety maybe."

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THE PATTERN OF *Martyrdom*

By SPENCER W. KIMBALL

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday afternoon session of the 116th annual general conference, April 5, 1946, in the Tabernacle

My brothers and sisters: This is an inspiring experience. I have listened with great interest to the testimonies and the remarks of my brethren. I am sure that today there are many hundreds of thousands of Latter-day Saints throughout the world represented by you and who, with you and us, are today bearing testimony of the divinity of this great work.

Some of the brethren have mentioned our great heritage and our ancestors who have left us that heritage. Brother Widtsoe mentioned members running into the many thousands who crossed the plains at great personal sacrifice. There were thousands of that number who died between Nauvoo and the Salt Lake valley and sealed their testimonies with their blood. They were martyrs to a great cause, as was their prophet, seer, and revelator.

I wish to say a few words about martyrs. Webster says a martyr is one who voluntarily suffers death for refusing to renounce his religion.

About one hundred fifty years before the birth of Christ, there came among the descendants of Lehi, a prophet named Abinadi. Fearlessly he preached repentance to King Noah and his faithless people who were guilty of all the crimes known to men. He boldly denounced their immoralities, and called them to repentance. "... Away with this fellow," the king had commanded, "and slay him; for what have we to do with him, for he is mad." (Book of Mormon, Mosiah 13:1.) They attempted to lay hands on him, but he warned that God would not let them harm him until his message was delivered.

And he spake with power and authority from God. (*Ibid.* 13:6.)

Then Abinadi prophesied of the coming of the Messiah, his life, ministry, and death. The king commanded that he be bound, cast into prison, and threatened:

... thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people. (*Ibid.* 17:8.)

Abinadi answered that he would recall nothing and, having been sent of God to deliver a message, he would continue until his mission was finished. When his

testimony had been fully borne, they beat him and burned him at the stake, a martyr for a great cause.

THEN there was Stephen, one of the seven men called by the apostles to look after the welfare work of the church. And he was "... full of faith and power, did great wonders and miracles among the people." (Acts 6: 8.) But he was arrested. "And (they) set up false witnesses" who testified against him with all kinds of accusations. He spoke at length a warning, quoting scripture, calling to repentance and testifying of his Redeemer and Lord, reminding them of their part in his betrayal and crucifixion. Men cannot stand to be denounced for their sins. They cast him out of the city and stoned him.

There was Paul, who had given consent to the martyrdom of Stephen, who was also to seal his testimony with his blood for, tradition has it, that he was mobbed at Iconium; stoned at Lystra; dragged through the streets and left for dead; imprisoned and whipped at Philippi; abused at Thessalonica; arrested at Jerusalem and sent to Rome where he was in prison for two years. In the Mamertine prison he languished for nine months with Peter and finally was beheaded with the sword, at the command of Nero.

Peter, who witnessed much of the Lord's ministry, his transfiguration, his death and resurrection, and became the leader of the church, was also to seal his testimony with his blood. Imprisoned many times and subjected to much physical abuse, writers say that he was crucified in Rome after nine months' imprisonment there and that he chose to be crucified with his head down since he felt he was unworthy to meet death in the same posture as did his Lord.

THE martyrdom of Jesus the Christ is well established—it followed closely the pattern. His life was the perfect life. His enemies, failing to find any guilt in him, resorted to mobocracy to end his life. He answered their every question, performed miracles which astounded them, did good everywhere, but chastised and rebuked them for their adultery, insincerity, drunkenness. He threatened their vainglorious way of life; he called them hypocrites, vipers, and murderers of prophets. He had restored the gospel and established his kingdom. It was inevitable that he should die to witness eternally of its divinity. His every word was criticized; he was accused of being a deceiver, a glutton, a winebibber, a common person



SPENCER W. KIMBALL

associating with publicans and sinners. They called him a Sabbath breaker, a usurper of authority, a tax evader. They charged him with heresy and sedition. He was said to be an ignoramus, a blasphemer, and accused of being born of fornication. He was arrested, spat upon, torn with thorns, mocked, and beaten. He was seized by a vile mob led by one from his inner circle who had maliciously planned to betray him. Chief priests and elders took "counsel against Jesus to put him to death." Magistrates found no fault. The governor examined the prisoner but washed his hands saying:

... I am innocent of the blood of this just person: see ye to it. (Matthew 27:24.)

And Judas had finally repented and cried:

... I have sinned in that I have betrayed the innocent blood. (*Ibid.*, 4.)

The Savior had told his followers of his approaching death. He must die for the sins of the world and to seal his testimony. This he knew. His hour had come. They crucified him, the Son of God, on Calvary.

ANOTHER day dawns—a new dispensation; the heavens are opened. The Father and the Son bear witness again to earth. Other heavenly visitors restore priceless blessings to men, and another martyr gives his precious life to testify to a faithless, skeptical, and unbelieving world that a personal God lives; that Jesus his Son is the Redeemer; and that truth is again restored. The details of the life of Joseph Smith are familiar to us. He announced at once his glorious vision of the Father and the Son and was immediately oppressed and persecuted. Modern scribes and Pharisees have published libelous books

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THE IMPROVEMENT ERA

Letter FROM ELDER EZRA TAFT BENSON OF THE COUNCIL OF THE TWELVE

Read by President George Albert
Smith, Sunday afternoon,
April 7, 1946

As Church leaders and Saints generally assembled on Temple Square for the annual conference of the Church, thousands of faithful Saints in all parts of the European Mission extend their heartfelt love and greeting.



EZRA TAFT BENSON

We feel very near to you all in Zion although separated by great distances, military restrictions, and material limitations. Our hearts are one with yours. We feel the great bond of unity and fellowship which is one of the sweet fruits of the gospel. We are ever grateful for its rich blessings.

The war has brought hardships and untold suffering and distress. Destruction, hunger, and anxiety are on every hand. Many of our Saints are without home or country—refugees fleeing the terrible aftermath of war and the ravages of fiends in human form. In the midst of all this there is but one soul-satisfying refuge, the restored gospel of Jesus Christ. Never has there been more heartfelt gratitude for membership in the Church than now. The sweetness of the gospel is appreciated more fully. The faith of the Saints is stronger than ever before.

Everywhere in war-torn Europe, the faithful members of the Church, bereft of earthly material positions, face the future with courage undaunted. This is in great contrast to the melancholy, suicides, and discouragement all around them. Members are volunteering to do missionary work. They are sustaining each other and are anxiously willing to give their all toward the establishment of the kingdom of God in the earth. In this and in all other activities in the interest of the Saints and the Church as a whole, our Latter-day Saint service-

men have and are rendering immeasurable service.

Nowhere in all the world do members love and sustain their Church leaders more wholeheartedly than here. Never have the songs of Zion, and especially "We Thank Thee, O God, for a Prophet," been sung with more soul-stirring fervor. Yes, the sweet assurances which come from burning personal testimonies of the truth are enjoyed by the thousands of Saints in Europe today. Never were there more sincere expressions of gratitude and such spirit in meetings as that witnessed in the services just completed in all the war-torn countries of Europe.

We all join in sending our deep love, assurance of our faith in the work and gratitude for its blessings. May God bless you all at home and prosper the cause of truth in all the earth.

(Signed) Ezra Taft Benson

WHAT I OWE MY

Mother

By William O'Donnell

From a letter written aboard an aircraft carrier of the U. S. Navy April 20, 1945

PREVIOUS to my entry into service, I loved my mother very dearly. Today, I love her even more. But that love must have been instinctive because, for several months, I never once thought of why I loved her so.

But now I believe I am prepared to explain it.

It is because she has displayed such almost incredible faith and courage that I love her as I do. It is because she lived a beautifully moral life, and taught me to live that way.

Perhaps I misuse the word "taught," because she said comparatively little to me about distinguishing right from wrong. It must have been her keen spirit that has affected all her children so forcefully and so completely that held me in place. Hers is a spirit that can dwell only in a body fitted with love for all things good, and forgiveness for all mankind.

Indeed, the Lord must be well pleased with her, and pleased with me to allow me to be born of so noble a parent.

Had she not led me as she did, I would not possess those priceless gifts I now claim as my own.

Because of her I must live a good life to show that I am worthy of the things she has done for me, to show that her efforts were not in vain. And I pray to God that I may choose a companion that may be spoken of by my children as I speak of my mother.

ESTABLISHMENT OF AN OUTPOST

RIDING about three or four miles through beautiful prairies I came suddenly to some round and sloping hills, grassy, and crowned with beautiful groves of timber; while alternate open groves and forests seemed blended in all the beauty and harmony of an English park. While beneath and beyond, on the west, rolled a main branch of Grand River, with its rich bottoms and alternate forest and prairie. As I approached this lovely scenery, several deer and wolves, being startled at the sight of me, abandoned the place and bounded away till lost from my sight amid the groves. Being pleased and excited at the varied beauty before me, I cried out, "this is Mount Pisgah."

THE date was May 18, 1846; the rider was Parley P. Pratt, and Mount Pisgah, now Union County, Iowa, was one of the temporary stopping places of the Saints as they moved west. Behind them, to the east, was Garden Grove, a place serving a like purpose. To the west was to be Winter Quarters.

Two days later, May 20, the brethren sent an invitation to Garden Grove, for all who desired to come to Mount Pisgah, provided a few families remained at Garden Grove properly to care for the crops and the improvements that the Saints had made.

On May 22, Brigham Young again warned that those who were immediately continuing west should be fully equipped or suffer the consequences, and "must not expect assistance from others." Before leaving this temporary Iowa settlement in June, Brigham Young had arranged for the community fencing of five hundred to a thousand acres of land, which was surveyed into five, ten, and twenty acre lots. The government's call for the formation of the Mormon Battalion was soon to change the plans for the finding of a new home "far away in the west" that summer.

Elder Noah Rogers, recently returned from the South Sea Islands Mission, died May 31, and was the first to be buried there. During the first six months of the settlement's history about one hundred fifty Saints, many of whom, weakened by the exposure of the bitter February exodus from Nauvoo, died and were buried at Mount Pisgah.

During the summer of 1846, William Huntington, Ezra T. Benson, and Charles C. Rich were in charge of the settlement. Elder Benson wrote Brigham Young on August 6, that:

The Saints here are enjoying peace and plenty; the crops are growing very fast and are likely to produce abundantly. Peas, cucumbers, and beans now form the table

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MARK E. PETERSEN

Address delivered at the Sunday afternoon session of the 116th annual general conference, April 7, 1946, in the Tabernacle

I REJOICE with you in the return of our Latter-day Saint servicemen from their many assignments overseas. I am grateful for the strength they will bring to us in our various organizations, in the wards and stakes. I sincerely hope that every returning Latter-day Saint serviceman will resume his activity in the Church without delay.

These servicemen have accomplished some great things during the last few years. They have rendered great service to the Church and likewise to their country. In the main, they have been true to the standards they have been taught. I am sure they have been loyal and patriotic, fighting in defense of freedom. It has been a great sacrifice for our one hundred thousand servicemen under the Stars and Stripes, to leave their homes and schools, their work, and their families. But it has been a greater sacrifice for those who have borne the brunt of battle, for many of our boys have been wounded, some of them severely. Some of our boys are blind; some have suffered severe nervous and mental injuries; and there are those among them who will never walk again.

Many have died. We at *The Deseret News* have endeavored to determine about how many Latter-day Saint servicemen were killed in the war. Our study is as yet incomplete, but if we were to estimate the total for the whole Church, based upon the figures that have thus far been compiled, the number of Latter-day Saint servicemen who have given their lives in this war would exceed five thousand. Our hearts go out in deepest sympathy to the families thus bereft.

Those boys fought and died that their families at home might enjoy peace and safety. They died, also, in the cause of freedom, in the cause of free agency, freedom of action, free enterprise, if you please. In spite of the sacrifices

IN DEFENSE OF *Liberty*

By Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

these boys have made, together with the thousands of other Americans who have died in defense of liberty, there are still those in our land to whom freedom means nothing. There are influences and movements and groups and organizations within the borders of the United States which today, if they could, would rob us all of our free agency.

Latter-day Saints, of all people, should stand firm in defense of freedom. Free agency has a special meaning to us. We know that without free agency there would be no progress. We know that the gospel itself is based upon the principle of free agency. Yet there are some among us who have allowed themselves to slip to one side or the other, and they need to reorient themselves in line with the divine revelations we have received concerning the principle of freedom.

LET us look for a moment at one or two of the phases of freedom that are so important to us. Most of us believe that America is a promised land, a land of destiny, and so it is. But what is that destiny?

Anciently, the Lord made it known that the gospel would be restored in these last days; that it should come forth after a period of apostasy and that it should come forth upon this land of America. It was necessary that the gospel should come forth under a free form of government in order that the modern people of God could carry on their work without regimentation or restriction, and, therefore, God dedicated America to freedom.

When the Savior was among the Nephites, he predicted the coming forth of the Gentiles upon this land; he told about the coming forth of the gospel itself and said: "For it is wisdom in the Father that they [the Gentiles] should be established in this land, and be set up as a free people by the power of the Father, that these things"—meaning the gospel principles—"might come forth from them," that is, from the believing of the Gentiles, "unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel." (Book of Mormon, III Nephi 21:4.)

Note that language if you will. The Gentiles were to come forth upon this land of America. They were to be set up as a free people. They were to be thus established by the power of the Father, and the purpose of it all was that the gospel might come forth and

be preached to the children of men in order that God could fulfill the covenant that he had made "with his people, O house of Israel." And why was freedom so necessary in connection with the restoration of the gospel and its promulgation among the children of men? In order that those to whom the gospel would be restored might have the freedom of speech to preach the gospel; the freedom of the press to publish the gospel; freedom of assembly so they could gather together in congregations and worship the Lord; and religious freedom so that they could worship God according to the dictates of their own conscience.

President Joseph F. Smith discussed this subject in this way:

This great American nation the Almighty raised up by the power of his omnipotent hand, that it might be possible in the latter days for the kingdom of God to be established in the earth. If the Lord had not prepared the way by laying the foundations of this glorious nation, it would have been impossible (under the stringent laws and bigotry of the monarchical governments of the world) to have laid the foundations for the coming of his great kingdom. (*Gospel Doctrine*, p. 409.)

And along the same line, President Brigham Young said:

We believe that the Lord has been preparing that when he should bring forth his work, that, when the set time should fully come, there might be a place upon his footstool where sufficient liberty of conscience should exist, that his Saints might dwell in peace under the broad canopy of constitutional law and equal rights. In this view we consider that the men in the Revolution were inspired by the Almighty to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain. (*Discourses*, p. 359.)

So spoke Brigham Young.

Did our American colonists feel that they were assisted by the Almighty in winning independence from their mother country? They certainly did and so expressed themselves. Among them was George Washington who, in the inaugural address he delivered on April 30, 1789, said this:

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency.

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THE IMPROVEMENT ERA



JOSEPH F. SMITH

Address delivered at the Saturday morning session of the 116th annual general conference, April 6, 1946, in the Tabernacle

My brethren and sisters, will you give me your faith, and will you join me in my prayer that I may be equal to this assignment?

Night before last in the welfare meeting the President of the Church called attention to the fact that we as a people had suffered relatively little during the war, and he suggested that we think on this. I have been thinking about it since he called it to our attention. This country has suffered relatively little. Grievous as have been our bereavements, the people in this country have not wanted for food; they have not suffered deprivation. It is well that we think on these things, and think upon the reasons therefor.

In the great revelation which contains that famous "Mormon" axiom, "The glory of God is intelligence," we read this:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; And no man receiveth a fulness unless he keepeth his commandments. (D. & C. 93:26, 27.)

That, it seems to me, is the key to true education. No man can receive a fulness of truth unless he keeps the commandments of our Father in heaven. Learning is not wisdom. We have been misled into thinking that learning is the ultimate in education. True education must result in wisdom. The learning in the world is great. We stand breathless before the myriad marvels of science. The wisdom of the world is puny. Witness the devastation of war. May I take a moment to read a verse from II Nephi which I have often quoted, regarding this matter of learning? We have had reference made in this conference to the foolishness of so-called wise men.

... O the vainness, and the frailties, and the foolishness of men! When they are learned

RELY UPON THE LORD

By Joseph F. Smith

PATRIARCH TO THE CHURCH

they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (II Nephi 9:28.)

Amidst the greatest learning that the world has ever seen, we have seen the greatest perishing the world has ever seen, and our greatest learning has been utilized for the destruction of God's children. "But to be learned is good if they hearken unto the counsels of God." (*Ibid.*, 29.) Again, no man receiveth the fulness of truth—no man may be truly educated—except he keep the commandments of our Father in heaven. This great revelation concludes with this statement:

And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen. (D. & C. 93:53.)

I should like to take a few moments this morning to give consideration to some historical events. As I go about among young people I find, tragically, that among high school students, the two subjects most heartily disliked by the greatest number of persons, are, first, English, and second, history. Our educational system would do well to think upon that. If we would be wise, we should know how we got the way we are. Only a genuine study of real history can bring that about. This country, a land choice above all other lands, and the people thereon have enjoyed tremendous blessings. This country was long in preparing. I can't outline the whole story. I'd like to touch just one or two important events.

WAY back in 1215 when the barons wrung from King John the Magna Charta, we had the modern beginning of true democracy. Sometime later, in 1517, Luther nailed his famous theses to the door of his church in Wittenberg, and not a great time after that, in 1555, the famous Peace of Augsburg gave freedom of worship to Protestants—breaking the tyranny of Rome. Still later, a band of Puritans, finding themselves persecuted in England because of their religious beliefs, went to Holland, and after twelve years in a foreign land, amongst a foreign tongue, they decided to set out for the new world—for real religious freedom—and in 1620 headed westward across the Atlantic Ocean. The great governor, William Bradford, said of them:

So they left that goodly and pleasant city which had been their resting place for

twelve years, but they knew that they were pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits.

Their reliance upon the Lord was their greatest safeguard.

After that memorable and tedious voyage across the ocean, as their little ship lay at anchor in Cape Cod Bay, they were faced with insurrection. They were faced with possible anarchy, because there were those among their number who were determined that there should be an anarchy. The wiser ones among them knew that anarchy must inevitably lead to chaos. But in the cabin aboard the ship they gathered together, and with reliance upon their Father in heaven, brought forth that famous document, the Mayflower Compact,—“the beginning of American democracy.” I would like to take just a minute to read it to you. Notice well the first words:

In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread sovereigne Lord, King James, by ye grace of God, of Great Britaine, Franc & Ireland king, defender of ye faith, &c., having undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & cuntry, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body polittick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hereof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our soveraigne lord, King James, of England, Franc, & Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano: Dom. 1620.

THEY have the beginnings of truly democratic government, people bound together to frame just laws for their own observance, under the guidance of the Lord. And later the Declaration of Independence was drafted. After setting forth the reasons for the separation, by setting forth their grievances, Jefferson, speaking for the colonies, concludes thus:

We, therefore, the representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these

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JOSEPH SMITH

— By President Levi Edgar Young
OF THE FIRST COUNCIL OF THE SEVENTY

JOSEPH SMITH was a descendant of Robert Smith who emigrated to America from England in 1638. Robert Smith had lived in Boston, Lincolnshire, England, the ancestral home of Governor Bradford and the famous men of the Plymouth colony. It was also the ancestral home of President George Washington. That old stock was deeply religious, and there was wonderful strength in their forms of Christian belief. Robert Smith may have known John Winthrop, for when he landed in Boston, Massachusetts, Winthrop was there, and had written to his people:

It will be a service to the church of great consequence to carry the gospel into these parts of the world to help on the coming of the fulness of the Gentiles.

Joseph Smith came of such ancestry.

A new religious idea was launched that day, when the Father and Son appeared to Joseph. The doctrine of "grace," the outgrowth of the Protestant Reformation from Luther's and John Calvin's day, was met by the divine truth again that man is in the image of God and is free to work out his salvation. The divinity of man was emphasized anew. A part of the greatness of any man, a sign of his worth, appears in the unbounded reverence wherewith he stands or kneels before his Maker. One great trouble today is the fact that man has not esteemed himself high enough. Man has forgotten the divine injunction of the Master when he said:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

Considering the gospel, the same energy and aspiration are needful today as in the days two thousand years ago. Whenever the followers of the Master have lived on the highest levels, they have struggled for one tremendous thing: The regeneration of the world in the light of the divine. When the knowledge of the Living God is lost, Christianity becomes merely a name. Joseph Smith was thrown back upon one thing and that was to ask. A spiritual world dawned within the content of his soul. From his youth up, he sought for an understanding of the will of God and the way to attain the kingdom of God. It meant to possess the priesthood, and to possess this light and power meant to live the life true to his God. Man never reaches after the divine unless the divine works and is acknowledged in his own life.

From his life, his writings, his revelations, the Prophet had but two main ideas at heart: first, to establish within

the minds of men the spirit, the knowledge of God's holy word; second, the dream to preserve the government of the United States and its divine Constitution, that man might find life and peace in its laws. In other words, religion can come to birth in the soul of man only through a conquest of the ordinary, natural world which surrounds him.

THE terrible persecutions which he had been called to withstand had made of him a man of God. He with his people had been driven from place to place, their lands taken from them, and their families scattered and put to sorrow and want. There was no redress. An undying hope lay in his heart, and subsisted through all the adverse fortune and tragedy which he and his people endured. Their hope was founded on the new vision, and they were blessed with a forward outlook. His people clung to him. Not once did he utter a discouraging word, but kept his eye on the goal which would yet be attained. He had grown to manhood in a new age of the world's history. He had noted the divisions of Christendom. To him it was the most conspicuous reproach and its chief cause of inefficiency. How could the pure word of God be taught, for the different divisions were a denial of his spirit of love and fellowship. The whole Christian world was a dismembered condition of all groups and sects. Grotius, the Dutch historian, had said in the seventeenth century that the teachings of Christ were going from the world, and Leibnitz, the German scientist, declared that the teachings of Christ were lost in the varied teachings of such men as Luther, Calvin, and Erasmus. Today thinkers like Stanley Jones, Adolf Deissman, T. Z. Koo, Karl Barth, Ivan Lee Holt, and a host of other leaders in thought have been put to wonder just what the pure doctrines of Christ are. Herbert L. Willett, professor emeritus of Oriental languages at the University of Chicago, made this statement in 1939:

The church although weakened by divisions, has rendered important services to other generations, but today it is facing problems so serious that it is forced to realize the enormous liability which its divided condition involves.

AMONG these are the class hatreds which prevail, the exploitation of youth by commercialized amusements, the lure of vicious literature, and the yet unsolved drink problem. These are the present issues which the "dismembered church is unable to encounter with success." "Divide and conquer"



PRESIDENT LEVI EDGAR YOUNG

Address delivered at the Friday afternoon session of the 116th annual general conference, April 5, 1946, in the Tabernacle

were the words which Milton put into the mouth of Satan in the assembly of the rebel angels.

They stood their sufferings with a feeling that the compensation would be a divine sweep of God's message. Cheerful, they accepted the heavenly call without murmur, and they "made their suppers of songs." What astonishes us still more was their resignation, their respect for government. With meekness, patience, and goodness, they left their homes to give the glad tidings of a new day.

This is why our history has been tragic. It is illustrated in the famous march of the seventies of the Church from Kirtland to Missouri in 1838, when six hundred men, women, and children started out amid the storms of persecution, plodding on day by day in cloud and sunshine and camping together at night with their prayers to God for protection and rest that they might continue their march on the morrow. As President Joseph Young said after the long weeks of weary travel were over:

The compensation of this journey into the West will be seen and realized by our children some day.

God was their sun and shield. As the Psalmist said, he was the health of their countenance, and his presence put gladness in their hearts.

As one reads the Doctrine and Covenants, the revelations of God to the Prophet, one is overawed with the sublime teachings pertaining to the moral life of man. "The spirit and body are the soul of man," and the soul shall be purified by living the highest ethical laws that have been given to man: the Ten Commandments, the Sermon on the Mount, the Parables of Jesus, and the many examples of the way Jesus

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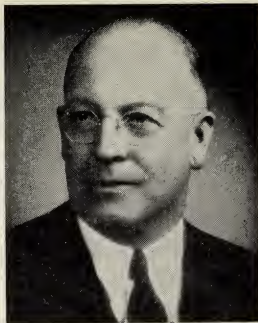
THE IMPROVEMENT ERA

THE WAY OF LIFE

Address delivered at the Saturday
afternoon session of the 116th
annual general conference,
April 6, 1946, in the
Tabernacle

By LeGrand Richards

PRESIDING BISHOP



LEGRAND RICHARDS

I AM very happy, my brothers and sisters, to have the privilege of attending this conference. I think we have been wonderfully blessed of the Lord in the outpouring of his Spirit, and, above all other things in this world, I thank the Lord for my membership in this Church, and fellowship with the Latter-day Saints.

It has been forty-one years this month since I left Salt Lake to fill my first mission in Holland, and I have been thinking while sitting here that from that time to this the gospel has meant everything in the world to me. I remember when I gave my report at the close of my first mission in the ward to which I then belonged. I made the statement that I hoped the Lord would send me on a mission often enough so that I could retain the spirit that I had enjoyed in the mission field. The gospel with all its teachings and its promises and its blessings has become a real thing in my life, and with all my heart I know it is true, and I hope to do all I can as long as I live to help to promote faith in the hearts of my fellow men.

Jesus said in that marvelous Sermon on the Mount:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

And I want to bear testimony to you that I know that promise is within the reach of every man and every woman who does hunger and thirst after righteousness.

About ten years ago, while I was president of the Southern States Mission, I received a letter from a woman in the South telling of the number of books and pamphlets she had read regarding Mormonism, since the elders called at her door. (By the way, she is here in Salt Lake, the first time she has had an opportunity of visiting the headquarters of the Church, and I imagine is present in this meeting.) In this letter she said:

Since I have come to the conclusion that "Mormonism" is the most wonderful thing I have ever heard of (and I have always thought I could never be anything but a Baptist), I would like to know what the members of your Church read. I have read books on philosophy, psychology, psychiatry, Christian Science, etc., in search of answers to my own life's problems, and needless to say, the problems remained unanswered, but now I have hope.

And I am grateful to the Lord that in the gospel we teach there is an answer to life's problems. I have wondered just what one could really want to know

that he cannot find an answer to in this glorious gospel, and I wonder if those of us who are here today feel that "Mormonism" is the most wonderful thing we have ever heard of. I wonder if we have the faith that the early members of the Church had when they made such sacrifices in order that the missionary cause of this Church might be carried on in the world. Their hearts were touched; they were led out of darkness; and they realized the glorious truths the Lord had revealed to the Prophet Joseph Smith.

THERE was another in the earliest days of the history of the inhabitants of this earth who hungered and thirsted after righteousness. That was our Father Adam, and he went to the Lord. He wanted to know from the Lord why it was that men should be baptized in water and receive a remission of their sins. And I would like to read to you the statement of the Lord to Adam in answer to his question. He said:

... inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; . . . Therefore it is given to abide in you: the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment. (Pearl of Great Price, Moses 6:59, 61.)

Now the Lord gave Adam to understand that it was by being born again of the water and the Spirit that it was given to abide in him the record of heaven. I wonder just what the Lord meant by the "record of heaven," and I thought that it meant that it reveals unto us who we are, where we come from, why we are here, where we are going, and that great eternal truth that we are in very deed sons and daughters of God, the Eternal Father. Is there any truth that men could acquire through their faith and their obedience that would mean more than to know that every man born into this world has the possibility to grow and develop and become like unto our Heavenly Father?

In our relationship to each other we are in very deed brothers and sisters, and Christ was the Firstborn, the Elder Brother, who offered himself as a ran-

som for sin of all the inhabitants of the earth. Then it tells us the purpose of our creation, that we are here to gain knowledge and intelligence and experience and prepare ourselves that we might go on and become as he is.

I LIKE to read the seventy-sixth section of the Doctrine and Covenants which we have been wont to refer to as "The Vision." To me that is one of the most marvelous scriptures that has ever been revealed to men, and as far as we know it never was revealed until this last dispensation, and when it was given to the Prophet Joseph he was told that it was a transcript of the record of the eternal world. Paul was privileged to see it, for he was caught up into the third heaven and the paradise of God, but he was not permitted to write the things that he beheld. This revelation indicates who are worthy or will be worthy to obtain a place in each of the three degrees of glory as described in that revelation, one like unto the sun, one like unto the moon, and one like unto the stars. Is there any man or woman in all Israel who loves the Lord and loves the truth and hungers and thirsts after righteousness who would not desire this information to guide him in his life and to indicate what his life must be in order to be worthy of the glory which we know as the celestial glory, likened unto the sun?

And then we are told in the song written by Eliza R. Snow, "Oh, My Father":

For a wise and glorious purpose
Thou hast placed me here on earth
And withheld the recollection
Of my former friends and birth.

When I think of the information that comes to us individually as Latter-day Saints through the patriarchs of this Church, when I think of what my blessing has meant to me that I received at the hands of my father when I was eight years old, I realize that in the sight of the Almighty we are in very deed individuals, each one with a destiny and a purpose and a mission in life to fill, and I can think of no greater

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Centennial of NAUVOO TEMPLE Dedication

MAY 1, 1846 • MAY 1, 1946



THE NAUVOO TEMPLE

MAY 1, 1946, marks the centennial of the public dedication of the million dollar Nauvoo Temple by a people whose members were already in exodus in the wilderness of the west.

It was on January 19, 1841, that the Saints were commanded to build a temple at Nauvoo. (D. & C. 124:27.) The location selected for the sacred edifice was the noblest site in Nauvoo. It was to be located on a bold eminence overlooking the Mississippi River, where it could be seen for miles around. Cornerstones for the building were laid as part of the general conference on April 6, 1841.

The building was just one story high when enemies dealt what they believed

diately put to use. Brigham Young records on January 1, 1846:

At an early hour Elder Heber C. Kimball and I went to the temple. The plasterers have commenced to plaster the arched ceiling of the lower hall, the floor is laid, the frame work of the pulpits and seats for the choir and band are put up; and the work of finishing the room for dedication progresses rapidly.¹

The holy endowment, given by the Prophet Joseph Smith to a select few at Nauvoo, May 4, 1842,² was given to the worthy members of the Church in the Nauvoo Temple, beginning December 5, 1845.³ During the next two months endowment work was a night and day activity in the temple. On January 3,

ernment of the Temple, while the ordinances were being administered to their quorums.

This afternoon the new altar was used for the first time, and four individuals and their wives were sealed. . . .⁴

THE forced trek west began on February 4, 1846, when Charles Shumway was the first to cross the Mississippi. On February 7, 1846, is the last recorded endowment given in the Nauvoo Temple. In the two months some twenty-five hundred to three thousand endowments had been given and recorded.⁵ The records are preserved in Salt Lake City.

Nevertheless, almost daily small groups of the elders met in the temple for prayer and to work on the building. Brigham Young, with the body of the Saints in Iowa, records on March 9:

The Twelve met in council at my Markee. We wrote to the Trustees at Nauvoo to gather up all the milch cows, sheep, oxen, and mules they could; and from fifty to one hundred young pigs, in cages, for the next camp that came out; and that Cutler and Cahoon roll out with their companies as quick as possible; also, wrote Orson Hyde to stay at Nauvoo and dedicate the Temple, if the Twelve did not return.⁶

A lengthy, unsigned statement quoted in the Brigham Young account of March 11 advises that: "All the Jack-Mormons [lukewarm and apostates who let their religious convictions be governed by the events of the day] are now settling in Nauvoo. . . ."⁷

Groups of elders continued to meet and pray in the Nauvoo Temple during the month of March. Meanwhile the Saints were leaving Nauvoo and were being organized into companies of hundreds, fifties, and tens, with officers appointed to preside over each group. By the latter part of April the majority of the faithful members had left Nauvoo.

Then on April 30:

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From painting of Nauvoo by Lane K. Newberry

to be the death blow to the Church, the martyrdom of the Prophet and the Patriarch, June 27, 1844. Nevertheless, the work moved steadily forward, and the capstone was laid about six o'clock the morning of May 24, 1845, amid shouts of "Hosanna" from the assembled Saints. Mobs were still seeking the Church leaders, and the unpublicized early morning time, seemed advisable.

As portions of the temple were completed, they were dedicated, and imme-

diately, one hundred fourteen individuals received their ordinances.⁸

This from the Brigham Young manuscript of January 7, 1846:

The Presidents of Seventies met in council, in relation to keeping in order the Temple, the Twelve delegated to them the gov-

¹Manuscript History of Brigham Young (Historian's Library, Salt Lake City), January 1, 1846.

²Documentary History of the Church, V:1-2.

³Manuscript records of the Nauvoo Temple.

⁴Manuscript History of Brigham Young, January 3, 1846.

⁵Ibid., January 7, 1846.

⁶Manuscript records of the Nauvoo Temple.

⁷Manuscript History of Brigham Young, March 9, 1846.

⁸Ibid., March 11, 1846.

THE ROAD BACK

• *Rehabilitation of the mentally ill waits on enlightened public opinion*

By LINCOLN THOMSON



I WITNESSED a wonder and a marvel! A marvel of modern science and psychiatry in the hands of highly skilled physicians who transformed a young mother from a delusional, acutely disturbed state, completely unable to control her mental processes, to a stable member of society able to return home and take her place in her former important role.

There are thousands of people in our country today who are mentally ill and who have not been given the care and chance to become rehabilitated by being hospitalized. The young mother was made well because her husband was persuaded to have her taken to a hospital shortly after her mental collapse.

At first her husband was reluctant to have her enter the hospital, because like the majority of persons, his notion was that "once you get into a mental hospital you'll never get out."

This is an unjust stigma which has been attached to mental hospitals and to other institutions that care for the mentally sick. So long as these benighted ideas exist in the public mind, relatives of the mentally ill will not feel free to bring them into a qualified hospital for treatment. Too few of us realize that the mind can become sick just as easily as the heart, liver, kidneys, or any other organ of the body. The foolish stigma persists that it is a disgrace to admit that a relative suffers from a mental disease and has been institutionalized.

This young mother was not the only case I followed during the more than six months I observed on and off at a mental hospital.

The term "shock" as used here does not mean the production of pain, fright, startling, or sudden emotional responses. The term came into use because of certain features resembling what for many years has been called "surgical shock." Even when electricity is used, the person does not feel the shock.

Since the shock treatments began, an amazingly high percentage of mentally ill people in varying degrees have left hospitals better than when they were

admitted. There have been recurrences, of course, and some patients have had to return for further treatment. But by and large, the patients, once through with the prescribed treatment, have regained a place in society, and again have become integrated with their former environments.

WHEN the superintendent of the hospital asked me if I would be interested in making a study of insulin and electro shock therapy as applied to mentally ill patients, I had apprehensions that I might not be able to watch the pain in others during the process of the treatments.

I thought of them in terms of shock such as comes from pain, fright, or sudden emotional disturbances. I soon discovered that patients experienced little or no pain from the shock treatments.

One of the first shock treatments I witnessed was administered to this young mother, the wife of a hard-working farmer. Her five children were born at approximately thirteen-month intervals. Aside from caring for her children she assisted her husband with chores that are a part of dairying and poultry culture.

It was impossible for the couple to hire a girl-of-all-work. Finally, the young mother broke under the strain of child-bearing, keeping house, and sharing hardships with her husband, who was farming alone an acreage that normally would require three or four men. She could not carry the load. Her confused mind and tired body completely gave way.

When she was brought to the hospital, Mrs. C., as we shall call her, was difficult to handle. After her case had been diagnosed, she was given the insulin treatment. A half hour after the dosage, she became relaxed, probably for the first time in many months. From then on I followed her "reconversion" at regular intervals. Mrs. C. responded magnificently. At the thirty-fifth treatment her mind and reflexes were greatly improved.

I received permission from the doctor to converse with Mrs. C. and to most of my questions she gave intelligent, well-thought-out answers.

"How are you feeling today?" I asked.

"I am fine. The doctor says I may go home soon. But I don't know how I ever got in this hospital. Doctor says I was very sick," she answered without hesitation or cloudiness of mind.

"If you keep on responding as you have in the past two weeks, you will be able to go home to your children and husband," the doctor told her, adding, "Who is coming to see you next Sunday?"

"My husband,"—this without hesitation.

"Who was at the hospital three Sundays ago?" he queried.

"My husband. May I go back home with him next Sunday?" she asked hopefully.

"If you improve as much in the next three weeks as you have in the past three, it is very likely that you may accompany your husband home," the doctor told her.

After fifty treatments had been administered to Mrs. C., she was an entirely different person from the one who had been brought to the hospital. After a period of close observation she was allowed to return to her home, to all appearances entirely well. Whether the illness would recur, the doctors and attendants could not say. They did, however, give her a better-than-even chance of never having to return for further treatments if not subjected to the same rigorous life that was hers before coming to the hospital.

TREATMENT of a mentally sick patient depends upon his particular type of illness, just as in physical ills the types of mental illnesses are many and varied. Sometimes treatment can be directed to eliminate causes of mental illness, in instances where certain toxic conditions and nutritional deficiencies occur. Sometimes even though

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Centennial of Nauvoo Temple Dedication

(Concluded from page 292)

The Temple at Nauvoo was dedicated this evening, Elders Orson Hyde, Wilford Woodruff, John, Joseph, and Phineas H. Young, J. M. Bernhisel, J. L. Heywood, and several others were present. Elder Joseph Young [senior president of the First Council of the Seventy] offered up the dedicatory prayer, dedicating the Temple, and all that pertained thereto to the Lord, as an offering to Him as an evidence of the willingness of His people, to fulfill His commandments, and build His holy house, even at the risk of their lives, and the sacrifice of all their labor and earthly goods. He prayed for the Twelve and all the authorities of the Church, and for the workmen that had wrought upon the Temple in the midst of persecution, want, and suffering, and for the deliverance of the poor; that the Lord would direct the brethren of the Camp of Israel, open the way before them and lead them to a place of His own appointment for the gathering of all the Saints. That God would avenge the blood of His servants the Prophets and of the Saints who had been slain for the testimony of the truth and mete out to our enemies the same measure which they had meted out to us.⁹

The following day the building was given a public dedication by Elder Orson Hyde of the Council of the Twelve.¹⁰

ON Sunday, May 10, about three thousand Saints met in the temple at Nauvoo where Elder Wilford Woodruff of the Council of the Twelve preached and Elder Noah Packard bore his testimony.¹¹

The last entry of the Brigham Young Journal for the month of June 1846 is:

During this month an average attendance of about twelve Elders met every evening in the Temple at Nauvoo and prayed; meetings were also held on the Sabbath.¹²

The temple became the focal point for the ire of the enemies of the Church. An incendiary set the building aflame November 10, 1848, and the tower was destroyed. A tornado blew down the north wall of the skeleton building May 27, 1850, and in the years to follow the new residents of Nauvoo pulled down the remaining walls to re-use the building stone. But the Nauvoo Temple had served its purpose. It had been fully and completely dedicated, and ordinances had been given therein to the worthy membership of the Church, which became a blessing to the whole Church.—A. L. Z., Jr.

⁹*Ibid.*, April 30, 1846

¹⁰*Journal History*, May 1, 1846

¹¹*Ibid.*, May 10, 1846

¹²*Manuscript History of Brigham Young*, June 30, 1846

GENERAL CONFERENCE, FRIDAY MORNING

JOHN A. WIDTSON

(Concluded from page 279)

"This will do," and other men say, "That will do." There is no unity of understanding, no certainty.

PRESIDENT SMITH spoke today of the way to peace. He said: "We know the way to peace." They were the greatest words uttered at this session of the conference, or that could be uttered—that they *know* the way to peace. Latter-day Saints who have sought the light, who have sought to find the truth, who have given themselves to the study and practice of the restored gospel of Jesus Christ, know the proper way of life. There is no doubt or hesitation about the issues of life. Those things have fled. Certainty is the world's great need. From congressional or parliamentary halls, from halls of leadership everywhere in the world, the great cry issues: "Teach us how to be certain that what we do is right, and for the good of the cause we represent."

The voice of certainty, perhaps the greatest need of the world, is the great message of Mormonism to all people. In the gospel of Jesus Christ are a few simple fundamentals, eternal truths, which, if accepted, may serve as foundation stones of every structure that lead to man's permanent and eternal good.

DECISION

By Deon Nethercott Olson

FOR years my dreams tripped lightly through the clouds While still my feet were leaden with each daily care.

My hands were busy with a thousand chores, A promise in my heart to me, "Sometime, somewhere—"

But Ali Baba and his thieves never stole more precious gem

Than idle promises we make ourselves and other men.

And life has such a tricky way of leading us astray

While we slow the feet of dreams with, "Someday, somehow, someday—"

Quite suddenly I knew that life was passing by.

My dreams no longer danced with Sisters in the sky.

Their footstep echoed with the dull and weary tread

Of war-tired, beaten soldiers burying their dead.

Unmourned dreams grow weak and wan and surely die.

I must propel my dreams high in the changing sky.

I seek to send them back up to the twinkling stars

To dwell in wedlock for eternity with Mars.

And, now, my timid spirit bends with trembling knee

And glancing in Thine eyes it humbly pleads with thee:

"Like Galahad who sought the sacred Holy Grail

I seek thine approbation. Please, don't let me fail!"

These people who crossed Iowa, moving towards Winter Quarters, had lost a prophet. They had been robbed of the man they loved, who had conversed with God, who had been instrumental in organizing the Church, through whom they had been guided. It was a terrible loss; but did they fear? They knew the truth of the gospel of the Lord Jesus. They were certain of its origin. They were certain of the priesthood, with its power and authority. Here was another man, just a plain ordinary man, a painter, glazier, and woodworker, a man highly endowed by nature, but there were others likewise endowed. On this man had been conferred the authority of leadership, even as Joseph the Prophet had it. The followers did not hesitate a moment. God's work is continuous, eternal, and they followed the new leader as they followed Joseph in the days before, and as we will, I hope, follow our leaders today. May I here interject this thought: There has been no diminution of power and leadership in this Church since the days of the Prophet Joseph. The same authority is possessed today as then; and the men who possess that authority in our day are as capable as those of the past in carrying forward the work of the Lord.

SUCH are the lessons from the past. History is a dead thing unless used as lessons for us of a later day. We think of the events of a hundred years ago. Contrasted with conditions in the Church today, we read lessons in courage and faith to help us in our daily walk before the Lord and before our fellow men.

In conclusion, our great need is to learn how to be sure and certain of the things that pertain to the gospel of the Lord Jesus Christ and be courageous in following them. Certainty is but another name for a part of faith. Without faith we can do nothing; with faith anything may be accomplished. In this the great latter-day kingdom of the Lord, we live and move and have our very being in faith. Our forebears, one hundred years ago, trudged across the plains of Iowa, and beyond, knowing that they were destined, if they obeyed truth, to help build the kingdom of God upon the earth. Let us go forward today with the same faith and certainty. May we feel just as certain as they did that we in this day of many problems, have the same great destiny—to help build the kingdom of God on earth. Make us strong in our labors to complete our destiny, I pray in the name of the Lord Jesus Christ. Amen.

FRIDAY AFTERNOON

JOSEPH F. MERRILL

(Continued from page 280)

ty, tolerance, patience, and kindness are some of the essential operating factors. And in the home where these prevail

THE IMPROVEMENT ERA

FRIDAY AFTERNOON

the ugly specter of divorce will never enter.

... Men are, that they might have joy.
(II Nephi 2:25.)

Wedlock is essential to a fulness of joy. Let every Latter-day Saint who enters the holy precincts of the marriage state do so with a firm determination to live so that all the joys and happiness obtainable therein may be his realization. Marriage was instituted by God himself. No one can violate its covenants with impunity.

AND now a few words about smoking and drinking. I am speaking to Latter-day Saints—to people who accept the Word of Wisdom as being a divine revelation. This being true, they cannot indulge in the consumption of liquor or tobacco without having, to some extent at least, a feeling of guilt because the Lord has said liquor and tobacco are not good for man, and indulgence is therefore contrary to his will and to Church teachings. So when it comes to smoking and drinking, a Latter-day Saint and a nonbeliever are not on the same moral plane. The latter is not conscious of sinning; the former is. Why then do Latter-day Saints indulge? There is a variety of reasons, but perhaps the chief one is that other people do. We are more or less influenced by the actions of others. A woman wears short dresses because it is the fashion, not because it adds to the beauty of her appearance. But the Lord said:

... they that knew no law shall have part in the first resurrection; and it shall be tolerable for them. (D. & C. 45:54.)

Also:

For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D. & C. 82:3.)

Is this not a merciful and just standard by which to be judged? I repeat, Church members cannot justify themselves in violating the laws and commandments of the Lord because nonmembers do. Indeed, in any case, each person will be held accountable for what he does, for he is given his free agency. But I call attention to the fact that every person is accountable for the example he sets and the influence he has with others. Be he ever so humble, his words and acts will affect one or more of his fellows. Hence, for these words and acts he must give an account. That his example may be good, particularly for young people, is one reason why we are so persistent in trying to convert to abstinence all of our older people who indulge in the use of narcotics.

But let me warn you that smoking and drinking are on the increase among the people, as are other evils such as juvenile delinquency, gambling, Sabbath breaking, profanity, fornication, and other types of wickedness.

IN view of the whole situation there is need for every Latter-day Saint to buckle on the armor of righteousness

and go forward battling valiantly for the cause of right, Christian morality, justice, and truth according as the Lord has given us eyes to see and intellects to understand these things. Satan and his hosts are on the alert to extend his domain and increase his power. For instance, notwithstanding testimony and facts which prove that the consumption of alcoholic beverages results in physical, mental, moral, and spiritual evils of many types and kinds, and that the liquor business is always more or less lawless and corrupting, there is now a movement on foot in Utah to extend this business, to multiply the avenues of liquor sales, and to increase the ease with which liquor may be obtained.

The official advocates of repeal in 1933 loudly proclaimed that the saloon would never be allowed to return. That disreputable joint was a stench in the nostrils of clean-minded people. Decent women never darkened its doors. But now the proposition is to multiply in Utah by many fold the places where liquor may be legally dispensed and turn myriads of dining places and food counters into liquor taverns. Further, we are asked to legalize the sale of liquor at social and night clubs. All of this would in effect turn every social club and public eating place into a saloon. Is there anyone who believes these night clubs would be clean, respectable, law-abiding places? Experienced people know that many of them would be dens of drunkenness, gambling, fornications, and other vile things.

Will the good people of Utah permit opening the gates of hell wider than they are now? On the other hand, should they not unite to secure better laws, better enforcement, more restrictions—all in the interest of a better and cleaner environment? Nineteen forty-seven is centennial year. Millions of tourists will come within the borders of this state. Shall they go away with the impression that Utah has copied Reno? Certainly not!

"Utah, We Love Thee" is the title of a song we joyously sing. Let us prove our love to the satisfaction of our centennial visitors by cleaning up, fixing up, and painting up, not only materially, but morally and spiritually as well. In preparation let us at once begin to live a more genuine Christian life by abstaining from doing evil, by more fully living the Golden Rule and by intensifying our efforts to be fair, honest, dependable, and just in all our dealings with our fellow men.

And now a few more facts relative to alcoholic beverages. These are taken from an article published in *The Christian Advocate*, February 21, and written by M. E. Lazenby:

FIFTY MILLION people in the United States drink alcoholic beverages—half of all people over fifteen years of age. Three million of these are excessive drinkers, 750,000 being chronic alcoholics. Has drinking become public enemy Number One? In pre-prohibition days this country had 177,000 licensed liquor places; there

are now 360,000—more than twice as many. In 1944 the American people spent more than seven billion dollars for alcoholic drinks, a sum about equal to that spent for all educational, religious, and charitable work combined in a similar period of time, as the following shows:

Add all the money spent in the United States during the school year 1941-42, for educational purposes, including that spent on all public and private schools, colleges and universities, professional and special schools of all types, including public libraries and reading rooms of all kinds. To this sum, add all the expenditures, gifts and bequests to organized religion for 1942, then add all expenditures from American Red Cross funds by the national and local chapters from January 1942 to March 1945. To this add the total income of the National Foundation for Infantile Paralysis for the eight months' period ending May 1944; add the expenditures for the United States health service; add the expenditures by the forty-eight state governments for benefits in 1941, such as public safety, health, hospitals, institutions for the handicapped, public welfare, corrections, and recreation; add all the expenditures of the federal government during the fiscal year 1944 under the Social Security Act, including old-age assistance, aid to dependent children, aid to the blind, unemployment compensation administration; add the Department of Labor expenditures for maternal and child health service and crippled children; add, finally, the expenditures of the United States Veterans Administration during the fiscal year 1944. The sum total of all these is \$7,039,914,950—about the same amount as that spent for alcoholic beverages during 1944. Can we believe it? The seven billion dollars spent in 1944 for alcoholic beverages drew that staggering amount from the cash registers of legitimate business. Further, in America four billion, one hundred forty-seven million pounds of grain and two hundred thirty-eight million six hundred fifty-five thousand (238,655,000) pounds of sugar, syrup, and molasses were used in the manufacture of distilled and fermented liquors. Yet abroad millions of people are dying for food.

STATISTICS show that during 1942 there were 28,309 traffic accident deaths, in 25.1 percent of which the parties involved had been drinking. There are some significant facts relative to alcohol and crime that are illuminating. The F.B.I. reports for 1932 show that in 596 cities having a population of 21,660,000, there were 831 arrests for drunkenness per 100,000 population. In 1944 in these cities there were 1,726 arrests for drunkenness per 100,000—more than double. The F.B.I. is quoted as saying that our crime bill is \$16,000,000,000 a year and that "twenty-three percent of this is caused by drink."

Further, an officer of the Distillers' Produce Corporation, speaking before a Rotary Club, October 1945, said the liquor traffic industry is spending almost \$50,000,000 a year in advertising, the purpose of which, of course, is to get more men and women and young people to drink. Whither are we going?

Can Latter-day Saints, wherever they are, in Utah or elsewhere, favor any move that will make liquor more easy to get or more widely consumed? May the Lord forbid!

I pray that the Lord will give us all a greater desire and a stronger will to live righteously, and I do it in the name of Jesus Christ. Amen.

(Conference Reports continue on page 314)



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

"A Flattering Mouth Worketh Ruin" On Protection

TO see and to say sincerely complimentary things about others is a gracious custom that does much to make life livable. But, as always, along with the genuine and the good come the counterfeit and the bad, and the counterfeit of a sincere compliment is flattery. There are many degrees of flattery, and many motives that prompt it. Sometimes it is no worse—but also no better—than the numerous varieties of so-called "apple-polishing"—the sort of thing that students indulge in with their teachers, in the hope of having a few smooth words accepted in place of a little earnest study. There are times and places where the atmosphere seems to be surfeited with flattery—where everyone tries to outdo everyone else in speaking extravagantly flattering things, and where not much of anything that anyone says rings true. To flatter someone in anticipation of continuing favors or preferment may well prove to be the most arduous and unsatisfactory kind of work, difficult to continue and difficult to quit—because those who are given to being persuaded by flattery are seldom satisfied. Indeed, flattery is much like a drug, ever-increasing doses of which produce an ever-diminishing effect, until at last the result is negative. And he who lives by flattery rather than by merit lives a precarious existence, and should learn, while there is time, that the same amount of work devoted to constructive and honest purposes brings better and safer results. But flattery is most malicious when used with deliberate intent to blind the judgment, or to weaken the resolution of others—to induce them to act in a manner less worthily, less intelligently than they otherwise would, or to cause them to yield some point of principle. Of such uses, the Psalmist wrote: "with flattering lips and with a double heart do they speak."¹ And of such flattery we may well suppose the devil himself to be a past master, as "he flattereth them, and leadeth . . . their souls . . . to catch themselves in their own snare."² "Flattery corrupts both the receiver and the giver."³ Therefore, "let flattery . . . be kept out of friendship."⁴ And certainly let it never be trusted where there is no friendship, for "a flattering mouth worketh ruin."⁵

—March 3, 1946.

THERE are some words that take on cherished meaning for us, some words the very sound of which is sweet to recall—so much so, that we are often inclined to accept them at face value, without questioning whether or not they have other meanings, other implications. And one such word is the word "protection." From our first remembrance of being encircled safely within the loving arms of a loving mother—safely away from the world and all its cares—the word has been of cherished memory. To lie down at night, secure in the feeling that there are those who watch, adds sweetness to our sleep. To be protected from the blasts of winter by the warm walls of a solid home adds yet greater meaning to the word. To be protected in our rights, our privileges, our property, is a blessing beyond price. But there was never anything good or desirable in this world but what someone tried to overdo it, or misuse it, or exploit it—and protection is no exception. For example, something of the sweetness of the word is lost when protection of a kind that isn't wanted is offered at a price that no one wants to pay, at a time when little or no choice is given—protection such as that offered by the gangster or the racketeer—protection against a danger that doesn't exist, but which will be made to order, if necessary. For another example, we have the reminder of recent history in which perhaps no country was invaded, no domain violated, except for the alleged protection of those who were being overrun—and the world has had cause to weep for those who were so protected. Often with the best motives, and sometimes with ulterior motives, there are would-be protectors who become too protective. And sometimes men have become so enamored of the idea of protection that they have in fact lost their freedom, have lost their right to bargain, have stripped themselves of the power of decision where their own interests are concerned. In such cases their protectors have, in fact, become their masters, and the question often follows: Who then will protect them against their protectors? Even the protection of heaven would not be desirable if men were enslaved there. And such considerations we would do well ever to keep in mind, lest we permit ourselves to be misled by good words that have had false meanings thrust upon them.

—March 10, 1946.

¹Psalm 12:2

²Doctrine and Covenants 10:26

³Edmund Burke, *Reflections on the Revolution of France*, 1790

⁴Cicero, *De amicitia*, 50 B.C.

⁵Proverbs 26:28

from Temple Square

The Power to Endure

WE often look upon the troubles of others and wonder how they endure them. We see those who have been suddenly stricken by sorrow, by accident, by some thoughtless or ill-advised action, or by the loss of loved ones, and we wonder how they carry on. We see those who have borne some long-sustained trial or disappointment, perhaps year after year, and we wonder how they continue to face life with courage and purpose. And, supposing ourselves in their places, we are inclined to think that we couldn't possibly carry on if such tragedy were to befall us. But the fact is, we don't know how much we can stand until we have to. Life doesn't consult us as to the time or the place or the manner or the degree of the experiences it visits upon us. And there are countless thousands of men and women who have lived through the bitterest kind of trials who thought beforehand that they never could have endured such experiences. But, when difficulties come, we do somehow bear them. We bear them because often there isn't anything else to do about it, because we are confident that there will come an end to our troubles, and because of our conviction that life is purposeful and that there is an unfailing eventual justice and compensation. And thus we learn to live a day at a time, which is all any man has to do anyway—and which, indeed, is all any of us can do. We can't live life any faster than it comes, but we can and do live it as it comes, and from unlooked-for sources we find help and understanding and reconciliation according to our needs, even in our most grievous disappointments and hardships. And so, when we are pushed beyond what would seem to be the limit, it is not uncommon to find that it is not in reality the limit at all. We do somehow find the strength to do what we have to do—and to endure what we have to endure. And the faith that it shall always be so, will save us much needless worry about things that never happen, and will give us much courage in facing the things that do happen.

—March 24, 1946.

Parents, Children, and Authority

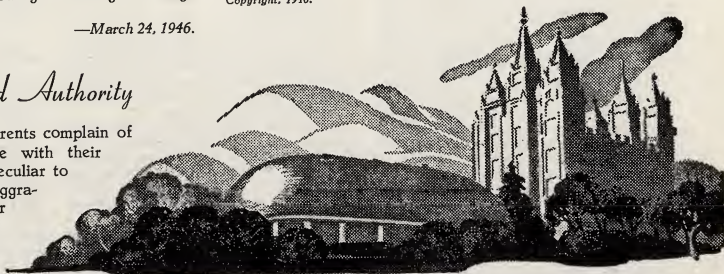
IT is not uncommon to hear parents complain of an ever-diminishing influence with their children. The problem is not peculiar to our time—although it may be aggravated by the conditions of our time. But this whole question of the waning of parental authority is one of great complexity

in which the basic causes and the simple cures are not always easily discernible. Sometimes the cause lies very near home, and sometimes it rests largely with outside influences—influences which for the moment we sometimes seem helpless to do much about. But there is something to be said concerning one of the causes that we can do something about. Perhaps we had just as well admit to begin with that our authority is sometimes exercised unpredictably—sometimes because of prejudice, sometimes because of impatience, sometimes because of whim and convenience. According to our feelings at the moment, we may be leniently disposed at one time, and adamantly disposed at another, in dealing with questions of seemingly identical merit. Sometimes we are led by temper to threaten consequences more severe than we intend to invoke and which we could not in justice deliver. Whenever, as parents, it becomes necessary to maintain the authority of our position, it would be well not to threaten punishment without being sure it is deserved, or without delivering it when it is deserved. Children are discerning. They may call our bluff if we threaten more than is just or more than we can make effective—all of which tends to break down respect for authority. And not only is it so between parents and children, but it is also true between men and society. Respect for authority is demoralized by laws that are not or cannot be enforced, or that unjustly or temperamentally administered, or that are subject to favoritism. Man's respect for the laws of nature is based on their irrevocability—on the certainty and the justice of consequences. When we violate a natural law, we know what to expect—or if we don't know, we inevitably find out. And so it must be with all law and with all discipline. To be respected, authority, whether of parents or of others, must be exercised in justice and on principle—on cause and effect—not on whim or convenience.

—March 17, 1946.

(See also page 264)

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Monthly Melchizedek Priesthood Leadership Meeting Described

AN important part of the Melchizedek Priesthood program of the Church as set up by the general committee in charge is the joint monthly stake Melchizedek Priesthood leadership and monthly priesthood leadership meeting described in letter P-13, sent to all priesthood officers.

Inasmuch as some stakes still do not seem to understand fully the program, herewith are again set forth those instructions outlining the duties and responsibilities of priesthood officers in this regard as well as the departments that should be organized and the manner in which they should be conducted.

THE General Priesthood Committee of the Council of the Twelve is happy to announce that there are now available sufficient copies of the Melchizedek Priesthood textbook—*The Gospel Through the Ages*—to supply the members of the priesthood quorums throughout the entire Church. You who have not already secured your copies will now be able to do so by sending your orders to the Deseret Book Company, to Bookcraft, or to your local bookstores.

Accompanying these instructions on this page is a chart which will serve to clarify further the program.

We recommend and urge that a two-hour combined monthly stake Melchizedek Priesthood meeting and priesthood leadership meeting be held. (This does not replace the regular monthly quorum meeting, and it is again urged that a separate monthly quorum meeting for all quorum members be held, except in widely scattered areas where a quarterly meeting may suffice.)

A suggested outline of business to be followed and material to be considered at each monthly Melchizedek Priesthood leadership meeting for the entire year is being prepared by the general priesthood committee.

It is recommended that the first half of the meeting, or such time as is needed in the wisdom of the stake presidency, be devoted to a general Melchizedek Priesthood meeting, presided over and conducted by the stake presidency. All members of the Melchizedek Priesthood and adult members of the Aaronic Priesthood are expected to be present at this meeting. In addition to appropriate opening exercises, roll call, recommendations for advancement in the priesthood, reports, general business, etc., instructions and inspirational messages from the stake presidency should be given.

The second portion of the meeting will comprise the monthly priesthood leadership meeting. This is a meeting at which the stake presidency, stake Melchizedek Priesthood committee, and stake Aaronic Priesthood committees can meet with the officers and leaders of quorums and quorum groups, including presidencies of quorums, secretaries, committee members, group leaders, class instructors, ward bishops, Aaronic

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Melchizedek

Responsibility for Readjustment of Servicemen

Following is one of the seven-minute talks given at the priesthood meeting of the stake conference of the San Fernando Stake

By B. H. Peterson, Ph.D.,
Director, Glendale College, California

THE time has arrived when men who have fought to preserve that which we hold dear as Americans and as Church members, are return-

ing home. Let us not forget that the important thing for which we have fought, is a part of Latter-day Saint doctrine as well as a part of the creed of America. We as a Church believe in the freedom of living, in the perpetuation of the free agency of man.

As these men, who have represented us and who have fought for us on the battlefields, return home, what is our responsibility to them? Among them will be our leaders and quorum members of tomorrow.

What is the responsibility of a priesthood quorum to all of its members? The letter from the general priesthood committee of the Council of the Twelve contains this statement:

1. Purposes of a quorum

a. To help every individual member of a quorum to attain a condition of well-being in body, mind, and spirit. Every need of a man holding the priesthood should be the concern of the quorum to which he belongs.

b. To help the Church in the accomplishment of the divine duties imposed upon the organized body of Latter-day Saints:

1. To keep the members of the Church in the way of their full duty; 2. To teach the gospel to those who have not yet heard or accepted it; 3. To provide for the dead through the ordinances of the temple, the means by which the dead, if obedient, may participate in the blessings that are enjoyed by those who have won citizenship in the kingdom of God. (*The Improvement Era*, December 1945, p. 770.)

The responsibility of the quorum to its members knows no bounds. Every need of the returned soldier should be the concern of the quorum to which he belongs.

What are the readjustment problems that returned soldiers are facing? Some of the specific readjustments which veterans will have to make in returning to civilian life include the following:

1. Some are seeking employment, a job by which a livelihood may be obtained and which will provide security.

2. Others are returning to school to continue their education in order to qualify them to get and to hold a job. Some will return to school to be retrained because their war experiences will not permit them to pursue their former occupations.

3. All who have been in the service for any length of time will need to adjust to a new way of living, a life in which there will be a great deal more freedom, and a life in which one must be concerned with aiding and working with fellow men rather than in destroying them.

4. Some have rather serious physical handicaps sustained from wounds in combat which must be mastered.

5. A portion need to have faith in them-

THE IMPROVEMENT ERA

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

selves restored, their confidence having been shattered through war experiences.

6. Others will need to have a restoration of faith in their fellow men. The hatred and killing which has been so important in war life must be replaced by love and service to mankind.

7. There are those who will have to remodel their personalities, their habits, and their conduct in order to be accepted into the civilian circles of their former years.

8. Lastly, there are those who will have to have their faith in God and in their religion restored.

THE Congress of the United States has passed legislation to assist the discharged soldier in meeting postwar needs. Public Law 16 (Vocational Rehabilitation) and Public Law 346 (G.I. Bill of Rights) provide means whereby

"G. I. Joe" may return to school at government expense to be retrained and rehabilitated. These laws also provide for borrowing money to purchase a home or to establish a business. The government has charged the United States Employment Service with the responsibility of finding jobs for returned veterans. Priesthood quorums will be able to give some assistance to soldiers in finding work and in securing education, but "Uncle Sam" has provided a fairly sound pattern to care for these temporal needs.

The big contribution which quorums can make to the returned soldier will be in caring for his needs of spirit and mind. There will be broken spirits and warped minds.

Suppose "G. I. Joe" returns to your ward, and he is no longer interested in
(Concluded on page 310)

MONTHLY PRIESTHOOD LEADERSHIP MEETING

STAKE PRESIDENCY

Chairman of the Stake Melchizedek Priesthood Committee
(A Member of the Stake Presidency)

Members of the Stake Melchizedek Priesthood Committee (not less than three members of the High Council)

Members of the Stake Aaronic Priesthood Committee & Stake Committee for adult members of the Aaronic Priesthood (See Handbook)

Departments	1.	2.	3.	4.	7.	5.	6.
Who shall attend various departmentments	Personal Welfare	Quorum Activity AND Church Service	Fact-Finding and Statistical	Class Instructors	Gospel Themes Department (For all Others)	Aaronic Priesthood Leaders	Leaders of Adult Members of Aaronic Priesthood
Of the Melchizedek Priesthood from Each Quorum	President and Committee Members	Counselor and Committee Members	Counselor and Committee Members and Secretary	Instructors	Members of Stake Presidencies and of the High Council and Quorum Members		
From The Seventies *As Council May Assign Other President at Liberty to visit in any one of the Three Standing Committee Departments	# A President and Committee Members	# A President and Committee Members	# A President and Committee Members and Secretary	Instructors	Members		
From The Group: *Assistants in groups are optional, and where not used, any members may be appointed to serve on Quorum Committees	Leader	*Assistant	*Assistant and Secretary	Instructors	Members		
Of the Aaronic Priesthood						Stake Committee Members, High Council Members assigned. Two members of Bishopric, General Secretary, Advisors	
Adult Members of the Aaronic Priesthood					Members		Stake Committee Members, Members of High Council assigned, member of Bishopric, and advisors

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

JUNE 1946

EXCEL IN FAST OFFERING COLLECTIONS

LAST month it was suggested in this column that perhaps the reason boys and girls begin smoking is not for the love of tobacco, but to act grown up, to satisfy their unconscious need to win a place in the sun, to win the attention of others. This is true not only of smoking but also of many other things such as reckless driving, loud taste in clothing, playing the role of a "bully," acting like a "smart aleck," and teasing parents and Church workers by irregular attendance at meetings.

Boys and girls are social beings and, therefore, love attention. They must get it by one means or another, good or bad. This need expresses itself in the most unexpected ways. For example, (1) one evening a lad of six was acting "fresh" and perverse with no apparent reason, so his father sent him to bed immediately. Still the lad carried on, upsetting the peace of the household. When the father went in to see him the boy said: "Why don't you spank me? When John, my pal, yells, his daddy spansk him."

The lad enjoyed being in the center of the stage so much that he was willing to receive punishment for attention.

(2) A father of several sons had been very successful with the first two. They had proved faithful in Church activity, wholesome in their living habits, and energetic in school and vocational life. For these things they were praised and set up as models to the third son, now in adolescence.

But the third lad was different. He did not follow in the footsteps of his brothers, and failed to gladden the heart of his father. He became irregular in Church interests, and wholly unpredictable in his school work and other responsibilities. Why, do you suppose, did his behavior differ so much from that of the older boys?

The answer is not simple, but it is highly probable that one explanation lies in the fact that the third son could see no recognition in walking in the footsteps of his older brothers. He was seeking to exert his individuality, to get attention in his own right and in his own way.

One simple, but oft-neglected way of bringing recognition to anyone is to know him and to call him by name. We are nearly always conscious of ourselves, and we identify ourselves with our names. Nothing sounds quite so good to us as the sound of our own name spoken in a friendly and "knowing" tone of voice.

Sometimes teachers and leaders know the full names of the active and outstanding boys and girls of their group, but neglect learning the names of the quiet and reserved young people. This latter group needs recognition more than the former, hence our need to learn and remember and use the names of all the boys and girls in our groups and in the ward.

We must be wholly sincere and genuine in all of our relations with others. If we are to call people by their names and speak to them often, we need to have cause to do so. Hence the desirability of becoming interested in each one of our youth, of talking



Twenty-three months without a failure in providing the Saints in Grantsville First Ward, Grantsville Stake, the opportunity to pay fast offerings, is the enviable record of this group of fifteen members of the Aaronic Priesthood. They take their work seriously and are deserving of our commendations. Their leader, Francis H. Broadbent, is in charge of fast offering collections for the bishopric and is shown with his group. Here is another mark for bishops to shoot at.



Thirty boys qualified as charter members of the Pasadena Stake Aaronic Priesthood 100% club. These boys were honored at a banquet given by the stake presidency and stake Aaronic Priesthood committee. To qualify for this recognition, each boy had to have a 100% attendance record at quorum meeting. Several of these boys had perfect attendance at sacrament meeting and Sunday School also. Ten of the twelve wards in the stake had boys qualify.

L.D.S. Girls' Program

Question: Should non-member girls who wish to participate be permitted to enroll in the L.D.S. girls' program? If so, should they be assigned to an adviser?

Answer: Yes. It is not necessary to solicit

with him (or her) about the things he is interested in and of working, playing, and eating with him as a means of truly knowing him.

Questions for Discussion:

1. How would you suggest helping this third son in the above illustration to win self-respect in his own right?
2. What are wholesome ways and means of gaining self-respect or self-recognition open to a boy or girl?
3. Which of these ways may be applied in Church work most effectively? Illustrate how.
4. Does each Church worker know the given and surname of each person under his care?
5. What are effective means of remembering people's names?

non-member girls, but if they, of their own volition, desire to affiliate, they should be made welcome. There will be no change in requirements and they should be assigned to an adviser.

* * *

Question: Will the awards, both group and individual, be determined on a nine or twelve month basis for 1946?

Answer: By approval of the Presiding Bishopric the 1946 awards will be on the basis of nine months. All groups and individuals qualifying during the period from April 1 to December 31 will be eligible to receive the 1946 awards.

* * *

Question: Should the stake secretary keep a master card file of all girls in the stake?

Answer: No. The ward secretary will keep a master card file of all girls in the ward, therefore, it will be unnecessary for the stake secretary to keep such a file.

* * *

Question: What department should the secretary attend in the Ward Youth Leadership meeting?

Answer: The chairman of the ward committee may designate the department which she desires the secretary to attend.



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

A Humble Ward Teacher

THE testimony of Elder William Harrington Cahoon, who was born in Harpersfield, Ashtabula County, Ohio, November 7, 1813, and joined the Church October 16, 1830 (*The Juvenile Instructor*, Vol. 27, page 492, in the series "Recollections of the Prophet Joseph Smith," collected by George Q. Cannon):

Before I close my testimony concerning this good man, I wish to mention one circumstance which I shall never forget. I was called and set apart to act as a ward teacher to visit the families of the Saints. I got along very well till I found that I was obliged to pay a visit to the Prophet. Being young, only about seventeen years of age, I felt my weakness in visiting the Prophet and his family in the capacity of a teacher. I almost felt like shrinking from duty. Finally I went to his door and knocked, and in a minute the Prophet came to the door. I stood there trembling and said to him, "Brother Joseph, I have come to visit you in the capacity of a ward teacher, if it is convenient for you." He said, "Brother William, come right in; I am glad to see you; sit down in that chair there, and I will go and call my family in."

They soon came in and took seats. He then said, "Brother William, I submit myself and family into your hands," and then took his seat. "Now, Brother William," said he, "ask all the questions you feel like."

"By this time my fears and trembling had ceased, and I said, "Brother Joseph, are you trying to live your religion?"

He answered, "Yes."

I then said, "Do you pray in your family?"

He said, "Yes."

"Do you teach your family the principles of the gospel?"

He replied, "Yes, I am trying to do it."

"Do you ask a blessing on your food?"

He answered, "Yes."

"Are you trying to live in peace and harmony with all your family?"

He said that he was.

I turned to Sister Emma, his wife, and said, "Sister Emma, are you trying to live your religion? Do you teach your children to obey their parents? Do you try to teach them to pray?"

To all of these questions, she answered, "Yes, I am trying to do so."

I then turned to Joseph and said, "I am now through with my questions as a teacher; and now if you have any instructions to give, I shall be happy to receive them."

He said, "God bless you, Brother William; and if you are humble and faithful, you shall have power to settle all difficulties that may come before you in the capacity of a teacher."

I then left my parting blessing upon him and his family, as a teacher, and took my departure.

MAY 1946

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for June, 1946

"HOME"

THE home is considered as the abode of man. It is of divine origin and is, therefore, a sacred institution. The home has long been recognized as the foundation of the community and nation. "In love of home the love of country has its rise."

Present civilization is a product of the home, the school, and the church. The home is far the most important of these agencies. McCulloch in his book, *Home, the Savior of Civilization*, has this to say:

Of all the factors that enter into the environment of the child, or of anyone else for that matter, the home is by far the most powerful, so much so, that one may say that home either makes or mars character. The child from the day of his birth, for at least twelve years, is so dominated by the influences of the home, whether good or evil, that he is absolutely helpless to resist them.

A definite responsibility rests upon parents to provide the ideal home.

Through the facilities of the home all the virtues of a noble society are developed; the human race is perpetuated; the foundations of character are laid; industry is promoted; wealth is accumulated; art is cultivated; and religion is maintained. Home training is the factor that practically determines the future of most men. In homes where high ideals are maintained, parents and not teachers will lay the foundation of character, the principles of thrift, and faith in God in the hearts of their children.

From the beginning, home building has been one of the major objectives of this Church. It is considered so vital that it becomes a permanent institution expected to endure for eternity.

Evil forces are now at work undermining and threatening to destroy the sanctuary of the home. With the thought that the home can best fortify itself from within, the Church is recommending the adoption of a "Home Evening" each week.

Instruction from the First Presidency is as follows:

To this end we advise and urge the inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the word of the Lord. . . . This "Home Evening" should be devoted to prayer, singing hymns, songs, instrumental music, scripture-reading, family topics, and specific instruction on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the church, society, and the nation.

To families who are willing to adopt this plan a promise is given:

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.

It should be remembered that if the training a child should receive in the home is neglected, the Church and the school can in no way compensate for the loss. Parents should live in compliance with the divine admonition, "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:28.)

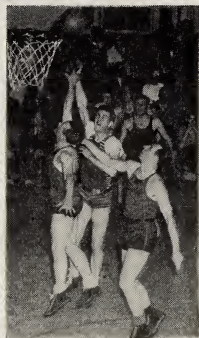


M MEN BASKETBALL

— on Prewar Standard

By LES GOATES

SPORTS EDITOR, "THE DESERET NEWS"



THE Lovell, Wyoming, West Ward aggregation won the 1946 M Men championship in the most spirited tournament since before the war, playing strong and cagey basketball for four days in the historic Deseret Gymnasium, from March 6 to 9.

From the opening day, the Cowboys were strongly supported in their campaign to succeed North Hollywood of California as the all-Church champions.

West Lovell, M.I.A. champions once before with almost the same lineup of players, had two easy games and two tough ones on its climb to the championship. After disposing of the Bennion five, 42 to 24, Lovell encountered a formidable opponent in Ogden Sixth Ward but managed to get by on superior experience and strategy, 47 to 41. Lovell was pressed at times to edge Maxwell Park Ward of Oakland, but came through without too much trouble, 32 to 29. The titular finale of the largest single-standard basketball conference in the world was a classic in which the new champions outmaneuvered and out-shot a fast and

clever Grantsville Second Ward team, also former champions, 36 to 32.

Grantsville Second, in placing second, went all the way with precision and power, until it ran into heavier and more experienced Lovell. The team from Tooele County, beat Maywood of Los Angeles, Enterprise of southern Utah, and Logan Ninth, the latter the biggest upset of the tournament.

Logan Ninth won third place, and in addition the coveted sportsmanship trophy.

The tournament generally was conducted on a prewar basis, and the teams were definitely of prewar strength. Attendance indicated that soon the M Men meet will outgrow its quarters in the old Deseret Gym.

Entries outside the Beehive domain made a particularly fine showing, perhaps the best ever. Maxwell Park and Maywood of California; Virden of New Mexico; Heyburn and Moreland of Idaho; and Hill Springs of Canada, didn't win any championships but generally constituted the strongest clubs that have yet played in the series.

General Superintendent George Q. Morris of the Young Men's Mutual Improvement Association awarded the title winners a handsome gold statuette in impressive ceremonies following the championship game. Grantsville Second placing second, received a silver statuette. The Logan team, in addition to placing third, was cheered enthusiastically as it received the handsome sportsmanship trophy, another beautiful

(Concluded on page 308)



At left, from top to bottom:
The 1946 All-Church M Men Honor Team; Basketball stars chosen by "The Deseret News" and "The Improvement Era" for the annual honor team, following the M.I.A. championship tournament.

Reed Richards, tournament manager
Spirited action in the all-Church playoff
Lovell West Ward of Wyoming, again champion of the huge M.I.A. conference.

All-Church M.I.A. champions receiving award:
The Lovell West Ward receiving M Men basketball championship trophy.

Second place winners in M Men tournament, Grantsville Second Ward, formerly all-Church champions, and General Superintendent George Q. Morris, making award presentation.

Cleaner Girl sponsors at annual M Men tournament.

Below: Logan Ninth Ward, winners of the sportsmanship trophy.





The Church Moves On

Alice Almira Robinson Richards Dies

ALICE ALMIRA ROBINSON RICHARDS, wife of President George F. Richards of the Council of the Twelve, died of pneumonia, April 21 at eighty-one years of age.

A native of Farmington, Utah, she was well known throughout the state. During her long life she had traveled extensively throughout the west, the nation, and in Europe with her husband as he filled Church appointments.

She served as matron of the Salt Lake Temple from 1921 to 1937, while President Richards was president of the temple.

Mrs. Richards was the mother of fifteen children, thirteen of whom survive. One of her sons is Presiding Bishop LeGrand Richards. Also surviving are sixty grandchildren, fifty-four great-grandchildren, and twelve brothers and sisters.

The Improvement Era wishes to express its sympathy to the family.

Pioneer Monument, Trail

GROUND was broken on April 5 for the "This Is the Place" monument and park at the mouth of Emigration Canyon overlooking Salt Lake valley. At the same time it was announced that federal funds had been promised to speed the construction of the thirty-mile scenic highway, which would follow the trail of the Mormon Pioneers, from what is now Henefer, Summit County, one of the last stopping places of the Pioneers.

Louise Y. Robison

MRS. LOUISE Y. ROBISON, general president of the Relief Society from October 1928 to December 31, 1939, died March 30, at the home of her daughter, Mrs. Stephen H. Winter, in San Francisco. Funeral services and burial were held in Salt Lake City.

Mrs. Robison had been active in Relief Society work since 1898. She became a member of the general board in 1918 and a counselor in the general presidency in 1921, where she served until becoming president. Last October she was a special guest and speaker at the Relief Society general conference.

Reorganized Church

DR. FREDERICK M. SMITH, son of Joseph Smith III, and grandson of the Prophet Joseph Smith, and president of the Reorganized Church of Jesus Christ of Latter Day Saints, died at Independence, Missouri, March 20, at the age of seventy-two. He left no sons to succeed him. At conference sessions of that church held in Independence beginning April 6, Israel A. Smith, Dr. Smith's brother and counselor for several years, became president of the Reorganized Church.

British Mission

SELVOY J. BOYER, bishop of the Springville, Utah, Second Ward, was appointed president of the British Mission by the First Presidency, March 29. He succeeds President Hugh B. Brown.

President Boyer is a former missionary to England having served in that



HUGH B. BROWN



SELVOY J. BOYER

field from 1923 to 1925, and during the time served for eighteen months as president of the Nottingham District. At the time of his appointment to the mission presidency he was chairman of the Kolob Stake bishops' executive council of the welfare program and mayor of the city of Springville.

Mrs. Boyer will accompany her husband to the British Isles.

Czech Mission

WALLACE F. TORONTO was appointed March 30, by the First Presidency to return to Czechoslovakia to preside over that mission. This was the post he occupied at the outbreak of hostilities in 1939.

President Toronto has been affiliated with the Czech Mission most of the time since its organization. He went to the German-Austrian Mission in 1928, and in 1929 accompanied Arthur Gaeth in opening the Czechoslovakian Mission. He left there in 1931, and returned again early in 1936 to succeed President Gaeth as head of the mission.

At the present time he is a counselor in the bishopric of the Parleys Ward. He and Mrs. Toronto will leave for their assignment as soon as passports can be obtained.

California Mission

THE First Presidency on April 1, announced the appointment of Oscar W. McConkie as president of the Cali-

fornia Mission. He will succeed President Elijah Allen.

Active in both civic and Church af-



ELIJAH ALLEN



OSCAR W. McCONKIE

fairs, President McConkie was once bishop of the Monticello Ward of the San Juan Stake, and later served as a member of that stake presidency. After taking up residence in Salt Lake City, he served as a member of the Ensign Stake high council for ten years, and a member of the Ensign Stake presidency for five years. He served for twelve years as a judge in the Third Judicial District, and is a former member of the Salt Lake City commission.

Mrs. McConkie will accompany him to his field of labor.

Tongan Mission

APPOINTMENT of Evon W. Huntsman of Idaho Falls as president of the Tongan Mission was announced by the First Presidency March 27. He succeeds President Emile C. Dunn, who has presided in that mission since January 1936 and who will now return to his home in Logan, Utah.

President Huntsman filled a mission



WALLACE F. TORONTO



EMILE C. DUNN



EVON W. HUNTSMAN

in the Tongan Islands, 1912-1915. He is at present a member of the high council of the Shelley Stake, having served in the position for twenty-two years. For five years he has also served as agriculture chairman of the stake welfare committee.

Mrs. Huntsman will accompany him on his mission. The couple will leave as soon as transportation is arranged.

Statement on Welfare

TEN years ago this April general conference the First Presidency made public announcement of a churchwide program of relief and rehabilitation which has come to be known as the Church welfare program.

Through the faithfulness of the Latter-day Saints this program has succeeded in a great measure and has been the means of relieving the suffering of tens of thousands of individuals and has brought many others to a condition of independence and happiness.

We take this opportunity to express our heartfelt gratitude to the members of the Church for their support of this program. We commend those leaders in the stakes and wards who have devoted themselves unselfishly to the arduous duties of directing welfare projects. Stake presidencies, bishoprics, Relief Society presidencies, priesthood quorum officers in all parts of the Church have responded whole-heartedly to the calls made upon them. Their devotion and integrity has made possible the remarkable achievements to date.

We have built a strong foundation for this program in these past ten years. We have found that there is no greater blessing, no greater joy and happiness than comes through engaging in this inspired program given us of the Lord to help those in need and bring our people the blessings which have been promised from ancient times to those who relieve the distress of others.

We urge upon all Church leaders and members a continuation of their devotion to this great program. These past few months have seen the vast stores of the welfare program used for the relief of our suffering Saints in the war-torn areas of Europe. There is need now to redouble our efforts in the welfare program to meet any and all emergencies that may come in the future. The real spirit of the welfare program is to produce that which is needed. We are fast approaching a time when it may be impossible to buy what we need no matter how much money we may have.

Our economic security for the future will be found in the exercise of our faith and the doing of our works in the further development of the Church welfare program. To do so will be to find favor with the Lord and bring his further blessings upon the Latter-day Saints in all the world.

Faithfully yours,

Edwin Smith
Heber Clark
David O. McKay

The First Presidency

EDITORIALS

Rededication

TO a world quivering with apprehension about the atomic bomb, perhaps nothing else seems quite so important. But to a world fighting for survival, another item is of much greater significance than even the atom bomb. It is the question of whether or not our civilization is to survive—and with it the family life without which the strongest nation cannot endure. While all countries have some statistics that can be brought to bear on this matter, the United States statistics as indicated in recent information released to the public will serve the purpose by way of illustration.

In a recent article, one author cites the statistics for one county in a large state: "Dallas County, Texas, . . . celebrated a record of 8,012 marriages in 1945. Also in 1945, and presumably with some celebration, there were 7,980 divorces in Dallas County."¹

In information released from Tokyo, the Japanese police estimated that fourteen thousand children will be born in Tokyo this year—children of American fathers and Japanese mothers. This does not include those who will be born in other areas of Japan. Similar conditions exist in other areas where our soldiers are stationed.

Surely, somewhere along the line, something has missed fire. On this Mother's Day 1946, may it not be wise for mothers of young folk to assume that unless they accept the task of training their children in the way they should go, they will depart from good as they grow older? If there is no integrity in family affairs, there can be no integrity in national affairs. John Foster Dulles in a recent address made this statement: "Unhappily the fact is that at this critical juncture, the people of the United States have no great faith which moves them. . . . We have lost our sense of purpose and our capacity to inspire and uplift."²

How can mothers and fathers accept the honor accorded the name they bear without being increasingly alert to the responsibilities that are inherent in the name of parent? How can we celebrate Mother's Day and Father's Day without shouldering the blame for some of the deplorable conditions that abound?

Worse than any atom bomb that might fall upon us is the disintegration that is right now taking place in our very society. We must recognize that strong as our national defenses may be, we cannot survive—even with no direct attack from an enemy—if the family, the basic unit of the nation, is not maintained. And we would do well right now to teach, daily, weekly, yearly, and even eternally, the gospel of the Church of Jesus Christ of Latter-day Saints which instructs men and women, boys and girls, alike, that they must retain their virtue, that, having married, they must remain true to the marriage covenant. Surely, there is nothing greater than we could teach here and now, and truly, there is no lesson that is more vitally needed now and forever.

We believe we have a great destiny, and we know that we have a great heritage. As Latter-day Saints, we can do no better than to live up to both of them, and teach our children to do likewise.—M. C. J.

¹Harper's Magazine, March 1946, "Footnote on Sex," John McPartland, p. 212.

²The United States News, March 29, 1946, p. 27.

EVIDENCES AND RECONCILIATIONS

civ. Is there Caffeine in Cola Drinks?

IS THERE caffeine in cola drinks? Many of our readers have asked this question. Therefore, this reply is made.

In recent years, upwards of seventy brands of cola drinks have appeared on the American market. An almost unparalleled advertising campaign has urged the use of these drinks upon the public.

These beverages invariably exert a stimulating effect upon the body and leave a desire for more. They are habit-forming. This has made observers of the Word of Wisdom question the propriety of using cola drinks.

Nearly all the cola drinks on the market have been analyzed by public and private agencies. Moreover, the manufacturers have been willing, in the main, to declare the composition of their cola products. There need be, therefore, no secrecy about the nature of most of the ingredients of cola beverages.

All authorities agree that cola drinks are solutions of sugar—about one ounce of sugar in a six-ounce bottle of the drink. To this solution is added a mixture, of secret formula, for coloring and flavoring—caramel being usually the coloring substance, and phosphoric, tannic, or some other acid frequently used among the flavoring substances. Then, there is added a quantity of the drug, caffeine, the active substance in coffee and tea. Finally, the mixture is carbonated.

These drinks appear on the market in two forms: in bottles, or as syrups mixed with carbonated water at the soda-fountain counter.

A six- or eight-ounce bottle of a cola drink, according to the analyses at hand, most of them very recent, contains ordinarily from one-fourth to one-third (sometimes more) as much caffeine as is found in a cup of home-brewed coffee. At the soda water fountain, the strength of the mixture depends on the quantity of syrup added to the glass of water.

It is held by several authorities that pure caffeine, as used in cola drinks, is more active, unit for unit, than that occurring naturally in the coffee bean. This is because, in the bean, caffeine is held in association with other substances, thus lessening its physiological effect. Therefore, while bottled cola drinks, judged by their caffeine content, may be looked upon as weak coffee, they are probably of equal physiological potency with the usual coffee brew.

Cola drinks contain the drug, caffeine. For that reason, every argument used against coffee and tea, and some other arguments, may be used against cola drinks, and all other beverages containing caffeine, even in small amounts. They are determined habit formers, and may lead to the coffee and tea habit. They injure human health.

Caffeine is a drug, an alkaloid, related to some of the most violent poisons. In fact, an excessive dose of caffeine would cause death. When caffeine enters the human body, it produces at first a feeling of stimulation, followed by a period of depression, relief from which is sought by the use of more caffeine. It is therefore habit-forming. The power of the will is weakened. It deceives the user into the belief that he is better off, when in fact he is laying the foundation for an increasingly worse condition. The constant taking of even small doses of a poisonous drug has cumulative effects, and leads eventually to disease.

Caffeine acts directly upon the brain. Drowsiness is banished. Impressions come more rapidly, so that connected thought becomes more difficult. Insomnia, irritability, loss of memory, high blood pressure, headaches, and other nervous disorders usually follow the extended use of caffeine drinks. The heart, the muscles, and the circulatory system are likewise affected unfavorably by caffeine. The irritation or injurious stimulation of the kidneys is a major evil of caffeine. Injury to eyes, ears, and the various glands from the caffeine habit has been reported. Indigestion and loss of appetite are often found among drinkers of caffeine beverages. Caffeine poisoning is a malady of frequent occurrence.

It is conceded by all informed and right-minded people, that while caffeine is injurious at any period of life, it is especially dangerous when used by young people. The unscrupulous attempts of some manufacturers of cola drinks to include such beverages in school lunches and for Boy Scout outings, should receive public condemnation. Likewise, to keep such drinks in the home, within reach of children, is a dangerous practice. Certainly, they should not be used in ward, stake, or other Church socials.

It would be well if, by law if necessary, the composition of cola drinks, especially the caffeine content, were shown on the bottle or other containers. Such law exists in some states. Since the sale of coffee and tea is not prohibited, naturally the sale of cola drinks is not illegal, therefore the approval of U. S. Government bureaus or other pure food agencies merely means that the beverages do not contain excessive quantities of caffeine.

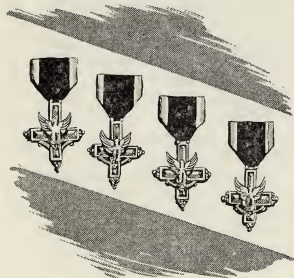
The following cola drinks are specifically mentioned by the sources below listed, as containing caffeine: Braser, Bromo-Kola, Shero, Cleo-Cola, Coca-Cola, Dandy Cola, D. C. Cola, Double Cola, Dr. Pepper, LaVida Cola, Lime Cola concentrate, Par-T-Pak Cola, Pepsi-Cola, Royal Crown (R-C) Cola, Western Cola, Wynola.

The above statements are based essentially upon published or private information supplied by the U. S. Department of Agriculture, the Utah State Board of Agriculture, the State Agricultural Experiment Stations of Alabama and Connecticut, the State Chemical Laboratories of North Dakota and South Dakota, the State Department of Health of Kentucky, the American Medical Association, *The Consumers' Digest*, *Consumers' Research*, and *Fortune*.

Further information on the subject may be obtained from the agencies mentioned above, your state board of health, your physician, and from almost any magazine or book dealing with the subject.—J. A. W.

(Reprinted from November 1939 *Era*.)

We'd Like to Pin a D. S. C.



ON THE MEN AND WOMEN OF THE HOTEL UTAH

Not all the medals belong on the heroes of the battle-fronts. Here at home we'd like to nominate many of our employees who served long and well in the war years, to receive the D.S.C. for service beyond the call of duty. We're mighty proud of them and take this opportunity to thank them publicly for their loyalty and service to the Hotel Utah and its guests during the strenuous war years.



Council Gives Ten Tips On Summer Safety

THE good old summertime is sun time and fun time for the whole family. But it also can be danger time.

Since travel restrictions limit family trips and the home is the focal point of

of children and carefully wash all vegetables and fruits which have been sprayed with chemicals.

7. If you put down summer throw rugs, sew fruit jar rubbers on under side or use non-skid pads beneath them.

8. Have guards for all electric fans and place out of reach of children.

9. Be sure kitchen curtains are tied so they do not blow over stove.

10. If you put up food, follow canning directions carefully. Do not use oven canning method.



family activity for the summer, the National Safety Council has prepared the following ten tips to housewives for diminishing hazards which might destroy the pleasure of vacationing:

1. Store winter equipment safely—not on stairs of basement or attic.
2. Repair broken outdoor furniture, broken porch floors, or steps.
3. Check ropes or chains on swings, and replace if defective.
4. Pick up all broken glass, old boards, rusty nails, and debris in yard. Pay special attention to the sand pile.
5. Be sure window screens are in good condition (no broken frames or weak wire) and that they are fastened securely to protect children from falling out.
6. Make sure garden tools are picked up after each use. Put insecticides out of reach

DEAREST MOTHER

Written by Sgt. Thomas T. Weir, from Greysbull, Wyoming, on his birthday, December 24, 1944, in a German prison Camp, where he had been for over two years. The last part of the poem is so typical of a Mothers' Day greeting that we are printing it.

To me, dear Mother, as your years
Unfold like leaves from Book of Life
Approaching final page, appears
Await their day for blossoming.
My only wish, this day of mine:
Fond hope—that ever-warming stream
Continues on, a timeless thing,
While buds of faith in sheltered dream
Await their day for blossoming.
My only wish, this day of mine:
Shall be: that dawn will find you there
When I return. No blessing more divine
I ask, nor any day more fair!

Here's How

Forest Trees

UTAH farmers are again offered evergreen, ash, elm, locust, and other trees to be planted for woodlot, windbreak, or shelter-belt purposes, at a price ranging from one dollar to four dollars a hundred, depending on the species and size wanted. All trees must be cultivated and irrigated for four years. For additional details write the Utah State Agricultural College, Logan, Utah.

THE trails and lakes, Brownie Land and the lovely M.I.A. home at Brighton, Utah, are beckoning to you again this summer. Workmen have renovated the home and made numerous changes which will add to the comfort of those who enjoy a vacation at this mountain retreat. Lovers of the great out-of-doors, the winding trails, and picturesque lakes, will find them as fascinating as ever.

Make a date with your favorite girl friend to spend a week at Brighton during the summer of 1946. The M.I.A. girls' home committee announce reservations will be accepted by June 19, at 63 East South Temple Street, for the grand opening on July 1.

Mary B. Timmins,
Secretary,
M.I.A. Girls' Home

Establishment of an Outpost

(Concluded from page 287)

vegetables at Mt. Pisgah. They have fine prospects for potatoes, turnips, melons, pumpkins, and squash. The field is well fenced and the Saints will no doubt have good times here. I took a ride around the field and find the corn silked out and some of the buckwheat in flower.

At one time the colony had a population of over two thousand. It served its purpose of supplying foodstuffs to the westward-moving Church membership until 1852.—A. L. Z., Jr.

Cook's Corner

Josephine B. Nichols

SPRINGTIME recipes that are crisp and fresh and as pretty as a new spring hat.

CREAMED CHICKEN ON CHEESE SHORTCAKE

Creamed Chicken

- 2½ cups diced, cooked chicken
- 1 can cream of mushroom soup
- ½ cup evaporated milk
- ½ cup water
- ½ cup sliced pimento
- 2 tablespoons chopped, green pepper
- ½ teaspoon salt

Heat soup, milk, and water in top of double boiler. Add remaining ingredients. Cook ten minutes. Serve between layers and over top of cheese shortcake. Garnish with parsley.

Cheese Shortcake

- 1 cup enriched flour
- ¼ teaspoon salt
- ½ teaspoons baking powder
- 2 tablespoons shortening
- ½ cup grated American cheese
- 6 tablespoons milk

Sift flour, salt, and baking powder; cut in shortening. Add cheese; mix well. Add milk all at once and mix only until dough follows fork around bowl. Knead gently one-half minute on floured board. Roll or pat one-half inch thick and cut with doughnut cutter. Place on ungreased baking sheet. Bake in hot oven (425° F.) for twelve minutes.

CUCUMBER SALAD WITH CREAM

Cream Salad Dressing or Cooked Salad Dressing

- 1 cup lettuce, shredded
- 2 cups crisp cucumbers, sliced fine
- 1 cup thin cream
- ½ teaspoon salt
- 2 tablespoons sugar
- 2 tablespoons vinegar
- ¼ teaspoon paprika

Mix together the sugar, salt, and paprika. Add the vinegar; pour in the cream slowly, stirring constantly until the sugar is dissolved. Blend at once with the lettuce and cucumbers. Garnish with tomato wedges and hard-cooked eggs.

Cooked Salad Dressing

- 2 teaspoons mustard
- 2 teaspoons salt
- 2 tablespoons sugar
- 5 tablespoons flour
- 1 cup diluted vinegar
- 2 whole eggs
- 1 cup cream

Mix together in top of double boiler the mustard, salt, sugar, and flour; stir in the vinegar making a smooth paste. Cook five minutes. Pour slowly the cooked mixture over the slightly beaten eggs, stirring constantly. Cook over hot water until thickened. When cool, add cream.

Old-Fashioned Ribbon Cake

- 2½ cups enriched flour
- 3 teaspoons baking powder
- ½ teaspoon salt
- ¾ cup shortening
- 1½ cups sugar
- 3 eggs

(Concluded on page 308)

Margie Says...

YOU'LL LOVE THIS DURKEE MARGARINE BISCUIT RECIPE!



2 cups sifted enriched flour
3 teaspoons baking powder
½ teaspoon salt
¼ cup Durkee's Margarine
¾ cup milk (about)
½ cup orange marmalade

Mix and sift dry ingredients; cut in margarine until well mixed; with a fork, quickly stir in enough milk to make a

PASTEURIZED SKIM MILK ADDS TO ITS GOODNESS

Take a tip from Margie! Make fluffy, light, better-tasting biscuits with Durkee Margarine! Pure nutritious vegetable oils are churned right in give Durkee Margarine finest flavor and every pound is enriched with Vitamin A. Spread...cook...bake... fry...with Durkee Margarine!



soft but not sticky dough. Turn out into a lightly floured board; knead for 30 seconds. Roll dough ¼ inch thick; cut into rounds with a 1½-inch biscuit cutter. Put a teaspoonful of marmalade on half of the rounds; cover with remaining rounds; press edges together with a fork. Bake in a very hot oven (450°) for 12 to 15 minutes. Serve piping hot with Durkee's Margarine. Makes about 12 biscuits.

SO MILD...SO SWEET...SO COUNTRY-FRESH IN FLAVOR

"Goodness!"



GO BY
GREYHOUND



**MORE
DAILY
SCHEDULES**

**MORE SEATS
AVAILABLE
—
MORE TRAVEL
TIME SAVED**



**GREATER
COMFORT
FOR BUS
RIDERS**

● Consult your local agent for full information about convenient schedules and low fares to any point in America.

**OVERLAND
GREYHOUND
LINES**

Operated by
INTERSTATE TRANSIT LINES



When there's a
tang in the air

Put TANG on the table. Serve it to brighten the flavor of fish, meats or salads. Foods need TANG, the perfect salad dressing.

IF IT'S NALLEY'S IT'S GOOD

NALLEY VALLEY
WHERE GOOD FLAVORS GROW

Cook's Corner

(Concluded from page 307)

- 1 cup milk
- 1 teaspoon vanilla
- red vegetable coloring
- $\frac{1}{2}$ teaspoon almond extract
- $\frac{1}{2}$ one-ounce square unsweetened chocolate

Sift flour, measure; sift again with baking powder and salt. Cream shortening; add sugar; cream until light and fluffy; Add eggs, one at a time, beating well after each addition. Add flour mixture and milk alternately, beating until smooth. Divide batter into three portions; to first, add vanilla extract; to second, add a few drops of red coloring and almond extract; to third, fold in melted chocolate. Pour each batter into well-greased eight-inch round layer cake pan. Bake in moderate oven (375° F.) for twenty-five minutes, or until done. Remove

from pan; cool. When cool, frost between layers and on top with boiled frosting, tinting half of it pink for sides of cakes.

Boiled Frosting

- $\frac{1}{2}$ cups sugar
- 1 teaspoon light corn syrup
- $\frac{1}{2}$ cup boiling water
- 2 egg whites, stiffly beaten
- 1 teaspoon vanilla

Combine sugar, syrup, and water, and cook until mixture spins a long thread. Pour syrup slowly over beaten egg whites, beating constantly. Add vanilla and beat until the frosting is cool and stiff enough to hold its shape.

Fruit Cocktail in May Baskets

A grapefruit notcher makes fruit cocktail baskets of grapefruit or orange half shells for May Day.

Fill shells with chilled fruit cocktail and garnish with maraschino cherries.

M Men Basketball

(Concluded from page 302)

ful statuette. Superintendent Morris gave gold basketballs to members of the Lovell squad and silver basketballs to the Grantsville players. New basketballs went to winners of third and fifth places, the latter the consolation championship winner. Every team that won on the final night came in for some kind of recognition.

The teams finished as follows:

- 1—Lovell West. 2—Grantsville. 3—Logan Ninth. 4—Mapleton. 5—Redmond. 6—Maxwell Park. 7—Enterprise. 8—Parley's. 9—Ogden Sixth. 10—Maywood. 11—Sixth-Seventh. 12—Bennion. 13—Virden. 14—Hill Spring. 15—Heyburn. 16—Moreland.

Following are the round-by-round results:

First day: Parley's 33, Maxwell 34; Logan Ninth 55, Virden 45; Grantsville 61, Maywood 32; Sixth-Seventh 35, Redmond 25; Mapleton 33, Heyburn 31; Moreland 22, Ogden Sixth 41; Enterprise 44, Hill Springs 34; Lovell 42, Bennion 24.

Second day: Maywood 44, Hill Springs 28; Redmond 31, Virden 24; Parley's 39, Heyburn 19; Bennion 36, Moreland 27; Ogden Sixth 41, Lovell 47; Grantsville 45, Enterprise 33; Logan Ninth 41, Sixth-Seventh 30; Maxwell Park 29, Mapleton 26.

*Standings of last eight teams determined by number of points scored.

Third day: Redmond 31, Maywood 25; Mapleton 31, Ogden Sixth 30; Enterprise 42, Sixth-Seventh 34; Bennion 31, Parley's 35; Lovell 32, Maxwell 29; Grantsville 34, Logan Ninth 25.

Fourth day: Enterprise 16, Mapleton 36; Logan Ninth 45, Maxwell 31; Parley's 25, Redmond 26; Lovell 36, Grantsville 32.

The Deseret News-Improvement Era official all-Church honor teams were selected by *The News* sports staff as follows:

FIRST TEAM

Forwards—Darwin Larson, Logan Ninth; Joe Peterson, Grantsville Second.
Center—Juan Whiting, Mapleton.
Guards—Bob Orr, Maxwell Park; Gerald Doerr, Lovell.

SECOND TEAM

Forwards—Grant Clove, Enterprise; Peterson, Redmond.
Center—Ken Johnson, Grantsville Second.
Guards—Robert Doerr, Lovell; Lowell Platt, Parley's.

The splendid success of the "cage-fest" was due largely to the capable management of Reed Richards, newly-appointed member of the general board of the Young Men's Mutual Improvement Association; Homer C. Warner, recreation and physical director for the general board; and Richard M. Ball, also a newly-appointed member of the board.

The grand inaugural ceremony on the opening night of the M Men basketball tournament with parade of flag bearers, Scouts, Gleaner Girl sponsors, tournament officials, and teams.





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WITH LOVE TO MOTHER

(Concluded from page 285)

Sarah laid the records on the table, noting the titles. "Mother Machree"; "A Perfect Day"; "I'll Take You Home Again, Kathleen." Her eyes blurred. "Oh, Jack—thank you! Let's have these, right now . . . and I'll be fixing us some sandwiches; Dad, you get a jar of fruit from the cellar, and we'll eat while we listen!"

When Jack and Margie and their children finally left, Sarah stood by the window watching the taillight of their car as long as she could see it. Dad came and stood beside her.

"Are we—partial—to some of our

kids, Sary?" he asked gently. "Or is it—that *they're* partial to us?" he continued whimsically. "I don't know what that boy has, exactly, but it makes something good to live with!"

"It makes—real living," Sarah agreed. "I don't know, either—"

She wondered if that was quite true. She thought perhaps she did know, but she couldn't put it into words—not, anyway, so anyone else would understand it just as she did.

Leaning her head against Dad's shoulder, she finally put her hand out to draw the curtain across the window and shut out the night. Behind her, she

felt the warmth and glow of lamplight and heard a beloved old song making the house sweet with tender sounds. The rooms seemed to have become brighter, and more alive, today . . . as if, she thought, someone had brought out and polished and renewed old treasures of silver and pewter and copper, whose soft glinting would make a home lovelier. Only, it was *memories* that had been brought out and polished and renewed . . . enlivened and brightened by the fact that someone else valued and loved them too, they had become more than ever the most real, most priceless of all her possessions.

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Melchizedek Priesthood

(Concluded from page 299)

taking an active part in his quorum or Church work. Or suppose he returns having acquired some bad habits such as drinking and smoking, and as a result stays away from church rather than to overcome them. What are you going to do? Will you ignore him, will you criticize him, will you call him to task? A plan of action in dealing with returned soldiers is suggested as follows:

1. Every quorum should have certain persons designated to visit soldier members immediately upon their return home. Welcome them home, let them know that they still belong, extend to them an invitation to participate in quorum activities.

2. Don't shower them with questions or with advice. They are going through an adjustment period which will require time. If advice is needed they will ask for it.

3. Be casual and matter-of-fact in dealing with them. Do not treat them as heroes and do not shower them with sympathy. Such a procedure would either aggravate undesirable complexes or embarrass them.

4. Give them an assignment, a job to perform. Soldiers have had a very busy life in the armed services. They will be lost when returning to civilian life, not having enough to do.

will make them feel that they are helping someone else. This will aid them in overcoming their own difficulties in adjusting to civilian life.

5. Be tolerant and patient for it may take a long time to rebuild the minds and spirits of some of these men. There is no single pattern or formula which can be applied to all veterans. Each case will require work and study in terms of its peculiar characteristics.

There is another phase of responsibility which quorums have to soldier quorum members. Not all of our soldiers will return. This does not mean that the priesthood responsibility ceases. Quorums have a responsibility to the family of the soldier who does not return home, a responsibility to see that their needs are cared for.

Finally, priesthood quorums have a responsibility to all members of the priesthood who have fought in this war. They have a responsibility to see that this war was not fought in vain, to see that men all over the world are awakened to God and to his teachings. They have an obligation to promote that which Christ taught—peace on earth, good will toward men.



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THE ROAD BACK

(Concluded from page 293)

the cause is known, little can be done about it, as in cases where aging processes are the bases of the illness. In other cases, even though the exact cause is not known, enough is known so that beneficial treatment may be employed.

Among the latter group are schizophrenia (so-called dementia praecox), manic-depressive psychoses, and involuntal psychoses. None of these diseases is a single disease but contains several sub-groups. They comprise one third of all first-admission patients to mental hospitals. It is for these dis-

orders that the so-called shock therapies are applied.

In the insulin treatments the dosage is determined by the physician. Once in the blood stream, insulin causes a lowering in the blood sugar content with which the brain is continuously supplied. This results in a period of an hour or two of varying degrees of cloudiness of thought, stupor, and coma, depending on the amount of insulin given and the length of time it has acted when stupor and coma come; or various symptoms arise similar to those in surgical shock.

During the time these are developing, trained nurses and attendants are constantly present watching for signs which tell exactly the state of the patient. Physicians are always available and remain constantly with the patient during the latter stages of the treatment.

Ordinarily, a patient is allowed to remain in a light coma for about an hour and a half. Should the patient show evidence of impending danger, the treatment is terminated. If there is reason to terminate the treatment rapidly, dextrose is injected directly into an arm vein. This usually brings the patient out of the coma sufficiently so he can speak in one minute or even less. If there is no reason for rapid termination, sugar is passed into the stomach through a tube inserted in the nose and into the stomach. When sugar is given into the stomach, fifteen or twenty minutes are required to bring the patient out of the coma.

There are many dangers associated with the insulin treatment, but by careful selection of patients to be treated and attention by those giving the treatments, these dangers are rather remote. At the hospital where I was an observer, over seventeen thousand individual treatments have been given without any known permanent ill effects. Some transient ill effects have occurred, but they have cleared up in rather a short time.

Electro-shock therapy is used to replace metrazol, a drug injected into the veins. Time of shock is generally two tenths of a second, but it may vary from one tenth to four tenths of a second. A recording apparatus measures actual time and flow of current.

It cannot be properly explained how either the insulin or the electrotherapy treatments act to improve the patient. Many physiological changes are known to occur. Some, those in the brain, are, without doubt, responsible for the improvement. Although neither of these treatments supplies all that is to be desired, both have given definite help to thousands of patients during the few years they have been used. What is

more important, they have given physicians in the field new clues to work upon which in the future may bring greater help and even prevention of certain mental disorders.

THE mental hospital is not primarily a custodial institution. The purpose of a mental hospital is to treat and restore mentally ill persons. An institution only becomes custodial when a patient is unable to be cured and rehabilitated. The degree of success any mental hospital will have in this endeavor is determined by three factors:

- (1) The facilities it has at its disposal.
- (2) The ability of its administration to organize and utilize those facilities.
- (3) The willingness of relatives to put away false pride and cooperate for the benefit of the patient.

Certain types of mental illnesses cannot be cured by any treatment known today. These, however, are not without hope, as much knowledge is being gained throughout the world which gives evidence that some day these present incurables may also be given treatment that will be more adequate than at present. Even though a person cannot be cured of his illness, he is entitled in a civilized society to kind and sympathetic treatment.

Ignorance of the public in general concerning mental diseases is one of the greatest impediments to care and treatment of the mentally sick, and one of the chief reasons for the apathy throughout the country in demanding adequate appropriations from state legislatures to secure competent personnel, research, and housing.

It has been difficult to bring before the citizenry and elected representatives a different attitude on the importance of the work being carried on at mental hospitals. If public opinion is to be changed, people in general must be taught that the prime purpose of mental hospitals is to give mentally sick persons the care and treatment that best fit their individual needs.

One of the troubles specialists have is in trying to enlighten the public to the need of institutionalizing those who need attention as soon as possible after a competent physician has diagnosed the case as a mental illness.

Those who need attention are deprived of institutional care or hidden away in homes by relatives so long that the unfortunate individuals, in a great many instances, cannot be helped.

When the public has been enlightened on the work of rehabilitation of mentally ill persons and is convinced that it is not a disgrace to go voluntarily or to be sent by relatives and that mental hospitals are to cure and not to confine—only then will the stigma of placing a mentally sick person in an institution be lifted.



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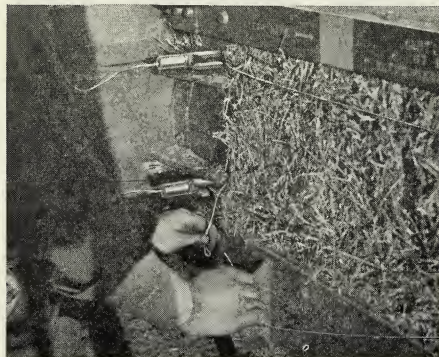


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LEVI EDGAR YOUNG

(Concluded from page 290)

dealt with men. The fourth section of the Doctrine and Covenants tells of the characteristics of a pure soul. The spirit must be made clean; the body must be made clean. Wrong and sin must be overcome. To bring the teachings of the Prophet within the confines of a mere essay is impossible. There is a majesty to his teachings that requires faith in God, prayer, and a realization of the power of the Holy Priesthood which you and I here today realize in our very lives. The gospel to him were beauty, truth, and goodness. The farms and cities and homes which the Saints built on the frontier give testimony of their knowledge of the institutions of civilization. Around their temples, they planted their lawns and flowers; the homes were purified by their lives. Moral perfection was based on spiritual and bodily perfection. As they reached a just appreciation of their human needs, the regard for a pure body and spirit took its place as one of the three requisites of human character, along with the love of truth and the love of goodness.

THE Prophet directed his people to build their temples, and in that grand old edifice—the Kirtland Temple, and later in that other majestic temple at Nauvoo—their hopes were realized. They were erected to God and required the human constants of the people who built; hunger, and labor, seedtime and harvest, love and death all operated to build those noble and sacred houses.

Little wonder that they could say:

O God, in every temple, I see people who see Thee,
And in every language I hear, they praise Thee.

The civic idealism of the Prophet of God is shown in the lovely old cities of Kirtland and Nauvoo, rising from town governments to civic centers. They exemplify the words of Isaiah of old:

... We have a strong city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in. (Isaiah 26:1, 2.)

In the study of their fields and gardens, one is reminded of the story of the beautiful garden found in the *Odyssey* of Homer, which some say, is a reflection of the tradition of the Garden of Eden. Certainly they illustrate what Goethe said in the last scene of *Faust*:

I found God in trying to make the earth beautiful.

AND now to conclude. The Prophet established the Church of Christ as it was designed by the Master. As Jesus set forth the reality of the kingdom of God as spiritual and subjective—as "righteousness and peace and joy in the Holy Ghost," it is also true that he set forth the establish-

ment of this kingdom as a concrete, organic reality, small indeed at its beginning. So today is the Church separate from civic and political government and composed of the people who follow his teachings. This is a glorious part of my theme which time forbids my amplifying. We read in the gospel of Luke how Jesus chose twelve apostles who were willing to act as his heralds of the kingdom; and with the seventy, these were sent into the world to teach the gospel. So in this day, after the Church was organized, the twelve and the seventy were sent forth to evangelize the world. The Church is a coherent organization, which can be coterminous with the nation or the whole world, but is not dependent upon, nor derived from existing forms of civilization. It is the organized concrete expression of the kingdom of God.

Paul the apostle made this point clear as recorded in the first chapter of Colossians:

And he is before all things, and by him all things consist.

And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:17,18.)

MARION G. ROMNEY

Assistant to the Council of the Twelve

Address delivered at the Friday
afternoon session of the 116th
annual general conference,
April 5, 1946, in the
Tabernacle



MARION G. ROMNEY

THIS morning we listened to the prophet of the Lord say that we are living in the time when the prophecy,

... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

is being fulfilled. This afternoon we heard Elder Joseph F. Merrill of the

Council of the Twelve paint a word picture of some of the evil things rampant in the world today. It is my firm conviction that if the Latter-day Saints are to go successfully through the crisis in which we now find the world, they must have in their hearts the certainty that the early pioneers had, to which Elder Widtsoe referred this morning. We can have that certainty because we have the right to be taught by the same power which taught them.

On one occasion the Prophet Joseph Smith was in Washington talking to a President of the United States. I believe it was President Van Buren. The President of the United States said to the Prophet of the Living God, "What is the difference between you?"—meaning the Church he had founded under the inspiration of God—"and the rest of the Christian world?" And the Prophet Joseph answered that question in one sentence, "We have the Holy Ghost."

The Saints who crossed the plains almost a hundred years ago obtained their certainty by the power that Joseph Smith referred to, the Holy Ghost. He teaches us direct from God.

Some people have said that Joseph Smith was an unlearned man. He was an unlearned man in the things of the world, but the day he came out of the grove, following the first vision, he was the most learned person in the world in the things that count. When he came out of that grove, he knew more than all the world put together about the great question of the resurrection, which had been argued from the time man began to think seriously, because he had seen standing before him, the resurrected Christ. When he came out of that grove, he knew more about the nature of God than all the world. There had been many books written; philosophers had spent their lives trying to find out the nature of God, but when God took Joseph in hand to teach him he cut through all material things and taught Joseph the truth about these and many other important things.

Now, every member of this Church has had hands laid upon his head and has listened to words about like this, "Receive the Holy Ghost." And every Latter-day Saint has the right to receive the Holy Ghost and be guided, through these perilous times in which we live, by that Spirit.

There are two sources, and as far as I know only two sources, from which we may expect to gain guidance that will safely bring us through. One source is through our righteous living, so that we can have the dictates of the Holy Spirit, and the other source is from the words spoken by the men whom we shall sustain as prophets, seers, and revelators here in this conference.

THERE are two or three things that are very necessary for Latter-day Saints to do in order to have the Holy Spirit, and I want to talk this afternoon

about one of them. It is partaking of the sacrament. In the fifty-ninth section of the Doctrine and Covenants, where the Lord specifies certain commandments especially applicable to the land of Zion, he says among other things:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

The Melchizedek Priesthood quorum presidencies throughout the Church are requested to report to the general priesthood committee of the Council of the Twelve the performance of their quorum members with respect to various Church activities. One of the activities reported is attendance at sacrament meetings; another is keeping the Sabbath day holy.

In reviewing some of these reports, my interest has been challenged by the great number reported to be keeping the Sabbath day holy, who do not attend sacrament meetings. Now, of course, I realize that there are circumstances under which Church members may and do keep the Sabbath day holy without attending these meetings, but in the absence of compelling circumstances, I feel that proper observance of the Sabbath day requires attendance at sacrament meetings.

I wish that more of the members of the Church would regularly attend them. It would be to their own spiritual well-being, and I fervently seek the sustaining power of the Holy Spirit while I attempt to tell you why.

In the first place, we are under solemn obligation to attend sacrament meetings, for the Lord has required all who believe and are baptized in his name to do so. It is evident that he also instructed the original Twelve when he first instituted the sacrament, for we read that following Peter's great Pentecostal sermon,

... they that gladly received his word were baptized: ... And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Acts 2:41-42.)

We learn from the Book of Mormon, where the record is more complete, that the resurrected Lord gave specific instructions to his disciples among the Nephites that they should administer the sacrament unto all those who should believe and be baptized in his name, and "... this shall ye always observe to do." (III Nephi 18:6), he admonished them. "... Behold, ye shall meet together oft" (III Nephi 18:22), he said unto the multitude, and it is recorded that "... they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus." (Moroni 6:6.)

In this dispensation, in the revelation in which the Lord pointed out the day on which the Church was to be organized, he also said:

It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus. (D. & C. 20:75.)

A little later he fixed the time and frequency of such meetings with this instruction:

... thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (Ibid. 59:9.)

I believe that every time we act pursuant to a commandment of the Lord, we comply with some fundamental principle of growth, for he never requires us to do a useless thing. Rarely, however, are the purposes for which a commandment is given and the beneficial results which follow obedience thereto set forth with such clarity as they are with respect to this commandment.

In explanation of it, we are taught that the bread is to be eaten in remembrance of the body of the Savior, and that the water is to be drunk in remembrance of his blood which was shed for us. It follows, then, that this sacred ordinance is to direct our thoughts to the central and most important events of earth's history, the suffering, death, and resurrection of the Lord Jesus.

It has always seemed significant to me that from the earliest times until today, there has been among all peoples who have believed and accepted the gospel, a frequently repeated ordinance pointing their minds to these great events. In the early morning of earth's temporal existence, at the Lord's command, Adam built an altar and offered sacrifice, although at the time he knew not why. As a consequence of his obedience and for his enlightenment, an angel appeared unto him and

... spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Pearl of Great Price, Moses 5:7.)

The sacrificing of the firstlings of their flocks by true believers in Christ, in contemplation of his great sacrifice, then future, continued until his death. The thoughts of his people were thus repeatedly pointed forward to his great atonement. Since his death, the minds of his followers have been turned back to that event by the sacrament.

Now partaking of the sacrament is not to be a mere passive experience. We are not to remember the Lord's suffering and death only as we may remember some purely secular historical event. Participating in the sacrament service is meant to be a vital and a spiritualizing experience. Speaking of it, the Savior said:

... And it shall be a testimony unto the Father that ye do always remember me. (III Nephi 18:7.)

In order to testify, one's mind has to function, and it must be concentrated upon the thing to be testified. And we are not only to partake of the emblems of the sacrament in remembrance of the Redeemer, testifying that we do always remember him, but we are also to there-

by witness unto the Father that we are willing to take upon us the name of his Son and that we will keep his commandments. This amounts to a virtual renewal of the covenant of baptism, for you will recall that candidates for baptism are, among other things, to

... witness before the church that they ... are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end. (D. & C. 20:37.)

Now there is a doctrine abroad in the world today which teaches that the physical emblems of the sacrament are transformed into the flesh and blood of Jesus. We do not teach such a doctrine, for we know that any transformation which comes from the administration of the sacrament takes place in the souls of those who understandingly partake of it. It is the participating individuals who are affected, and they are affected in a most marvelous way, for they are given the Spirit of the Lord to be with them. This is promised in the sacrament prayers. The sacredness and importance of these prayers is evident from the fact that they have always been given to the Church verbatim. In this dispensation they were dictated to the Prophet Joseph Smith by direct revelation from heaven. In them, in addition to the promise, the whole purpose of the sacrament is set forth. Let me repeat to you the blessing on the bread:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen. (D. & C. 20:77.)

While instructing his Nephite disciples with respect to the sacrament, Jesus twice repeated to them the promise:

... And if ye do always remember me ye shall have my Spirit to be with you. (III Nephi 18:7, 11.)

It is the overwhelming importance of realizing this great promise that makes regular attendance at sacrament meetings so imperative, for if we can but have the companionship of his holy spirit, we shall be able, as the Lord admonishes, to keep ourselves more fully unspotted from the world, and furthermore we shall be neither deceived nor disturbed in our faith by the evil about us.

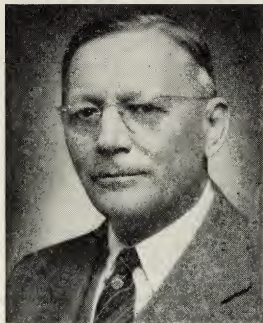
Now, my brethren and sisters, may the Lord shock us into an appreciation of what it means to attend regularly sacrament meetings and acceptably participate in the sacrament service. If we will increase our attendance from about twenty percent to forty percent, we shall double our spiritual power for righteousness in the world, which, may the Lord help us to do, I humbly pray in the name of Jesus Christ. Amen.

(Continued on next page)

ANTOINE R. IVINS

Of the First Council of the Seventy

*Address delivered at the Friday
afternoon session of the 116th
annual general conference,
April 5, 1946, in the
Tabernacle*



ANTOINE R. IVINS

My beloved brethren and sisters, I crave an interest in your faith and prayers for the short time that I shall stand before you. I feel that without it and without the Spirit of God, it would be useless for me to attempt to say a word of comfort to any of us.

Thus far in this conference I have enjoyed very greatly what has been done and said. I likewise enjoy very much the privilege I have had of shaking hands with so many of the men and women whom I esteem to be my friends, and I wish it were possible to shake hands with all of you and know you well. We get a great deal of comfort in moving among you as we visit the stakes and attempt to deliver a message that will be helpful.

These are very trying times, trying to all of us, I presume, and it has already been said in this conference that no man seems to be smart enough to tell us just what to do to correct our troubles. I wish I knew the answer. I believe, however, the Savior told us about what we should do if we would live in peace and happiness and live successful lives. Last night we listened to a statement of the work that is being done by our welfare organization in the Church, an expression of unselfish devotion to an ideal. Christ said the great commandment is to love God, and the second is to love our fellows as we love ourselves. I see in that the simple statement that we should drive out of our hearts all selfishness, for until we get rid of selfishness

we cannot well love our neighbors as we love ourselves.

As I study history, I believe I see that every great war of aggression the world has suffered has been prompted by avarice and greed and selfish desire, sometimes not on the part of all the people but at least on the part of the people who have the power to bring the others into aggressive action against their neighbors; and I believe the war that we have just had and the war that preceded it were precipitated on the world by nothing but greed and avarice and selfishness. I do not expect to live to see the time when people will not do those things, but some day may come when an arrangement can be reached such as will prevent the aggression of one nation upon another, of a strong nation upon a helpless one. If that time ever comes, it will come because the Spirit of God shall inspire men to draft policies to prevent it.

We not only have international troubles of that kind, but we also have interstate troubles that grow out of the same motives, and they trouble us sometimes very definitely and personally. I believe that they also would vanish if people could gain the Spirit of God and act under its inspiration. If our legislators could give themselves to the duties of their office, if they would never have a selfish motive in what they do, perhaps better laws could be drafted. If the men who control the big business of the nation should realize that their own welfare rests upon the welfare of the people that they employ, perhaps they could in that way be helpful. And then if the employee likewise could realize that his welfare depends upon that of his employer, perhaps they could get together in a more helpful spirit, and some of these evils could be eradicated.

Then if we in the stakes and wards could drive out of our hearts and our souls the spirit of selfishness, we could do our duty only with the thought of helping the great organization of which we are a part. We likewise could help to bring about that day; but we are human; we are intensely human; and self-preservation, we are told, is the first law of nature. There is selfishness in it, and it is because of the tremendous struggle that it will take to drive it out of our souls that the love of neighbor gained such prominence in the teaching of Christ. It is likely the greatest struggle we would have to make with ourselves to become absolutely unselfish. But the things we do, we expect to redound to our own honor and our own glory, and frequently we measure our willingness to perform them on that standard. It is not right.

I ONCE heard a young man as he addressed a seventies' convention in Barratt Hall say, "There is no measure to the good that a man may do if he does not worry as to who gets the credit for it." That is a great and glorious principle of action. I think if nations would work for the welfare of the

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group, and if the governing elements within nations could work for the welfare of the group; if those who work could work for the welfare of the whole, the Spirit of God would have an opportunity to work upon their souls and make better men and better women of them, bringing peace and prosperity and the alleviation of all suffering. It is a wonderful task; it is perhaps the greatest task of all, and it will never be realized without the Spirit of God to prompt it. We will never get that Spirit until we weed out of our habits those vices of which Brother Merrill has spoken this afternoon. Perhaps if we could come to live chaste and upright lives, we would then have a right to claim from God his Spirit; and getting his Spirit would help us to become unselfish; and becoming unselfish we could love our neighbors as we love ourselves. I have a picture of this body of men and women going away from this building with a definite resolution to drive out from their hearts every vestige of selfishness and to devote themselves with greater sacrifice to the well-being of their brothers and sisters, their fathers and mothers, their neighbors, and the nation at large. I wish that God would give us this Spirit. If all of us who are here and if all who are listening to the sound of the radio waves that go forth would devote themselves to that one purpose, then this conference would fill the measure for which it was called together. The world would be better, and God would reign in the hearts of men. That he may help us to do this, I pray in the name of Jesus Christ. Amen.

SPENCER W. KIMBALL

(Continued from page 286)

and articles by the hundreds, imprisoned him some forty odd times, tarred and feathered him, shot at him, and did everything in their power to destroy him. In spite of their every effort to take his life, he survived through more than a score of years of bitter and violent persecution to fill his mission, until his hour should come.

Twenty-four years of hell he suffered but also twenty-four years of ecstasy he enjoyed in converse with Gods and other immortals! His mission was finished—heaven and earth were linked again; the Church was organized; Brigham Young and other great leaders were trained to carry on; and he had conferred upon the heads of the Twelve every key and power belonging to the apostleship which he himself held, and he had said to them:

I have laid the foundations and you must build thereon, for upon your shoulders the kingdom rests.

And his hour had come to seal with his blood his testimony, so often borne to multitudes of friends and foes. His Judas came from his own circle—Gov-

ernor Ford was his Pontius Pilate. Nauvoo was his Gethsemane, and Carthage his Calvary. There were also modern Pharisees to goad the mobs—and another martyr testified.

SOMEONE has said, "Anyone can found a religion," and Talleyrand answered: "Yes. If he is willing to die for it." And the martyr is willing to do exactly that. But the powers of earth and hell cannot take him 'till "the hour is come."

Abinadi when threatened by Noah's soldiery, cried out:

"Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; . . . therefore, God will not suffer that I shall be destroyed at this time. (Book of Mormon, Mosiah 13:3.)

Ye see that ye have not power to slay me, therefore I finish my message. . . . and then it matters not whether I go, if it so be that I am saved. (*Ibid.*, 13:7-9. Italics author's.)

Life had been pleasant, but even death was not bitter, for as God has said:

. . . those that die in me shall not taste of death, for it shall be sweet unto them. (D. & C. 42:46.)

It will be recalled that Peter was released from prison by an angel and protected in many ways 'till his work was finished. And Paul likewise. No violence could take his life until he had borne his testimony to Rome and Greece and other lands. But finally he made the prophetic statement to Timothy:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. (II Tim. 4: 6, 7.)

There was no fear in his approach to eternity—only assurance and calm resignation to the inevitable martyrdom which he faced. He did not want to die but was willing thus to seal his testimony of the Redeemer.

Though the Savior had numerous times been in most hazardous situations, it was clear that his life could not be taken until his work was finished. A large crowd of people had surrounded him, and there was much tumult in the temple.

. . . they sought to take him; but no man laid hands on him, because his hour was not come. (John 7:30.)

And again:

... Jesus walked into Galilee: for he would not walk in Jewry, because the Jews sought to kill him. (*Ibid.*, 7:1.)

His brethren dissuaded him and said:

. . . Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. . . . If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come. (*Ibid.*, 7:3-6.)

But when the work was established, the Church organized, the keys delivered, the apostles trained, he had said to his brethren:

. . . Go into the city to such a man, and say unto him, The Master saith my time is at hand. I will keep the passover at thy house with my disciples. (Matthew 26:18.)

Then the Lord had gone into Gethsemane to pour out his heart to God. Here he had said again to his beloved Peter, James, and John who sleepily sat by while he had prayed:

. . . Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. (*Ibid.*, 26:45.)

Joseph Smith had also recognized the inability of his enemies to end his ministry prematurely. He said:

All the enemies upon the face of the earth may roar and exert all their power to bring about my death, and they can accomplish nothing, unless some who are among us, who have enjoyed our society—called us brother, saluted us with a kiss—and by falsehood and deceit, stir up the wrath and indignation against us—we have a Judas in our midst.

His hour had come, his ministry finished. Now his enemies might prevail.

INTO the pattern of martyrdom comes the voluntary phase. In every instance the martyr could have saved his life by renouncing his program. Abinadi had been told he would be put to death. But he answered:

. . . I will not recall the words which I have spoken . . . for they are true; and that ye may know of my surety I have suffered myself that I have fallen into your hands. Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day. (Book of Mormon, Mosiah 17:9, 10.)

The Savior had said:

. . . I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. (John 10:15, 18.)

When Peter in the garden had smitten off the ear of one of the servants of the high priest, Jesus said to him:

. . . Put up again thy sword into his place. . . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:52, 53.)

Joseph Smith did not want to die. He had so much to live for, with his family, his friends, with his interest in the expanding kingdom, and he was still a young man, but though he hoped and prayed that the cup could pass, he knew it was inevitable. He said:

I am going like a lamb to the slaughter. But I am as calm as a summer's morning; I have a conscience void of offense toward

God and all men. I shall die innocent and it shall yet be said of me—"he was murdered in cold blood."

How he wanted to live! He lingered as he passed his farm and said plaintively:

If some of you had such a farm and knew you would not see it any more, would you not want to take a good look at it for the last time?

And as he left Nauvoo, his longing eyes surveyed the city beautiful.

This is the loveliest place and the best people under the heavens—I little do they know the trials that await them.

His farewell to Brother Wells was full of pathos: "I wish you to cherish my memory." And while waiting the foul blow in Carthage jail he had said:

Lay your head on my arm for a pillow, Brother Fuller—I would like to see my family again—I would to God that I might preach to the Saints in Nauvoo once more.

This was his Golgotha; he seemed to know. He had said:

Boys, if I don't come back, take care of yourselves. I am going like a lamb to the slaughter.

And a slaughter it was! The shots rang out! And freely flowed the blood of martyrs, for Hyrum, his older brother, had chosen to remain with him. This precious blood soaked into the earth, sealing an undying and unanswerable testimony which continued to ring in minds and hearts.

He bore record:

I had actually seen a light, and in the midst of that light I saw two personages and they did in reality speak to me. . . . I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it and I could not deny it, neither dared I do it.

He approached and actually confronted his tragedy. His dying words were: "O, my God!"

IN the final hours of the life of the martyr comes a calm serenity that baffles all human explanations. It is an unanswerable challenge to those who would rationalize and explain away.

Abinadi faced his enemies triumphantly:

. . . [they] durst not lay their hands on him, for the spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while on the mount of Sinai, while speaking with the Lord. (*op. cit.* 13:5.)

They bound him and "scourged his skin with faggots" and when the flames began to scorch him he prophesied concerning them and cried: "O God, receive my soul!" He died and sealed the truth of his words by his death. (*Ibid.*, 17:13-20.)

(Continued on next page)

And as the death sentence fell upon Stephen,

... all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. (Acts 6:15.)

As the bestial mob viciously hurled stones to take this guileless life, the young martyr looked up and saw the heavens opened and saw

... the glory of God, and Jesus standing on the right hand of God. (*Ibid.*, 7:55.)

and as his bruised and bleeding body had reached the limit of physical endurance he fell to his knees and cried with a loud voice: "Lord, lay not this sin to their charge!" and another soul had sealed his testimony with blood.

The Savior stood the humiliation, the mockery, the physical pain with patience and tolerance, but he did not want to die. He loved life in spite of his persecutions. He prayed,

... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Matt. 26:39.)

and then had come his betrayal, his trials, mockery though they were, and his execution.

Though his precious life was being taken by the unscrupulous degenerates yet,

... said Jesus, Father, forgive them; for they know not what they do. (Luke 23:34.)

As his life ebbed out he cried aloud:

... Father, into thy hands I commend my spirit. (*Ibid.*, 23:46.)

Paul said later:

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. (Heb. 9:16-18.)

But they had borne witness; truth was established; blood had been spilled; and the testimony would stand eternally against those who rejected the truth and were the villains in the tragedies.

BUT martyrs do not die. They live on and on. When the Savior said, "It is finished," he referred to his mortal experience, for his crucifixion marked but a milepost in his ever-expanding power. Hundreds of millions have been influenced for good by this perfect life and martyr's death. He had said himself:

And whoso layeth down his life in my cause, for my name's sake, shall find it again. (D. & C. 98:13.)

His work continues to spread to this day.

The blood of martyrs is the seed of the Church.

Stephen dead is greater than Stephen alive. His sermons continue to inspire his readers.

When Nero sends the other Christians to the lions, it is said, he sent Paul the Roman citizen to the headsman and the block. Perhaps, but it is unimportant. Paul walks and talks in every house in Christendom. (Book of Courage.)

And Joseph Smith, our Prophet:

He could have yielded and perished, but standing resolute, he lives forever.

His work was not lost. His testimony goes steadily forward, on to infinity. As Alma had carried the torch for Abinadi, the apostles for the Savior, now came Brigham Young and the Twelve to continue the work of restoration.

MEN do not give their lives to perpetuate falsehoods. Martyrdom dissipates all question as to the sincerity of the martyr. Personalities do not survive the ages. They rise like a shooting star, shine brilliantly for a moment and disappear from view, but a martyr for a living cause, like the sun—shines on

forever. Great characters, students, businessmen, scientists, followed the youthful prophet to his death. They were not deceived. They lost him in martyrdom but inspired with the divinity of the Cause went forward without hesitancy. Thousands gave lives they could have saved, in Missouri, Illinois, and crossing the plains, and today a great people hailed for their education, practicability, and virtue, stand to bear witness that the martyrdom of Joseph Smith, like that of the martyrs before him, is another of the infallible proofs of the divinity of the gospel of Jesus Christ, restored in its fulness through that humble prophet.

I bear testimony, my brethren and sisters, that this is the gospel of Jesus Christ, that Joseph Smith is a prophet of God, and that he will continue to live on eternally. This testimony I bear in the name of Jesus Christ. Amen.

SATURDAY MORNING

OSCAR A. KIRKHAM

Of the First Council of the Seventy

Address delivered at the Saturday morning session of the 116th annual general conference, April 6, 1946, in the Tabernacle



OSCAR A. KIRKHAM

testimonies were thoughtful. They were the answers to prayer, that they might express themselves before their brothers and sisters, in a way that might be acceptable and that might express their deepest emotion and thinking.

I was delighted yesterday to know that from far-off Korea we received a cablegram that our young men were meeting there in conference. I feel personally that this spirit is abroad in the land; that people are hopeful. They want the truth. They want the word of God. The great challenge to us is that we might be humble servants, laboring under the influence of the spirit of God, to bring to thousands—yea, to perhaps millions, the blessed testimony of the gospel of Jesus Christ.

RECENTLY, I was traveling with a group of eight men from Salt Lake City to San Francisco. They came from different parts of the United States. We had many things in common, and we agreed that each man might propound a question and talk for a half hour or so on each question. When my opportunity came, I asked the question of the group of men:

"Why is the church? Why the religious life?"

I want to read to you the answers these men gave which expressed what was really, seriously, their desire in relation to a religious life and in relation to a church. As I read these statements, which I copied down as best I could, exactly as they were given, you may in your meditation see how the gospel of Jesus Christ answers their desires. Said one man:

I want something beyond me, for strength—spiritual strength.

Said another:

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I want a true moral code which I may live by.

Still another said:

I want an opportunity to give service on high levels.

Another said:

I want the company of people with like ideals.

I want something that will truly satisfy what I feel in my life as a definite basic urge.

I want opportunity to study spiritual values. . . . I want to know God and put myself in harmony with his will. I want to give satisfying purpose to my life. I want it to give me a chance to develop my talents and to give expression to the best within me.

Another said:

I want a safe, continuous tie, an anchorage in the hour of need. I want help that I might have greater faith, to connect life with eternity; to practice a real brotherhood of man; an opportunity where I can truly repent, feel forgiveness, and make high resolve. To enjoy and feel the strength of prayer. To know God's will, and live in harmony with it.

If men and women, across our land and across the world, have these desires, then we may look for a glorious tomorrow.

I have faith that they have them. Some apparently, by reckless living, or by conditions which have been brought upon them, by the great things that have recently happened, may be disturbed. But I feel it is only disturbance—that the realities still abide. They are waiting for the word of God. They are waiting for you and for me to come in humility to give them the simple truths, the gospel of Jesus Christ as revealed by the Prophet Joseph Smith. They do not say it exactly that way, but in their heart of hearts they are seeking for it. Each one of these queries might be taken one by one to show how the gospel has answered them.

Let me just refer to one or two: This first great fundamental question that was asked: "Something beyond me for strength—spiritual strength." Well, we know the answer to that longing. When the Lord revealed himself to the Prophet Joseph Smith, and made known and declared again through the testimony of that great event, the truth of a personal God, a Father in heaven, one that could speak and understand the voice of a boy, then came new testimony that this is "something beyond man." We know how real and how helpful that glorious truth is, and what a great comfort it brings to all of us.

One said, "company of people with like ideals." One of my friends said recently that he had an opportunity to go to the University of London after he had graduated from one of our universities in the United States. But said he, "Oscar, I want to go back home; I want to go back and live with my peo-

ple. I want to be with them, and enjoy with my children life with them." Where we, in our community life, are living in accordance to the gospel's teachings, there we have a lovely social order; there is a lovely neighborhood; there is that lovely companionship of friends, true friends, where they come to us and we go to them, in the hour of need.

Another one wanted "opportunity to develop his talents." I thought just a moment ago, when the Manti choir was singing, and I would not in any way disparage the fine talents and abilities of this choir, but just think, we could multiply this choir a hundred times throughout this Church. There is opportunity for men and women in many, many different ways, to develop the talents within them. It takes two hundred and fourteen people in leadership capacity of one type or another to run even a ward, *one ward*. Think how the Lord has provided in his plan a chance for men and women, if they take the opportunity and do their best, how it develops them.

MAY I just say this word in closing. I stood one day in far-off France with a group of boys about me. The

colorful old lamplighter came with his interesting cape and his stiff-brimmed hat. He started to light the lamps. He lit this one; then he crossed the way and lit another. Then again, and this one did not burn very easily; he had to go up the post and clean it out. He was patient, and finally, the light came on. We smiled, and he crossed the way again. By and by down the highway he went, and over into the city, and came again on the distant hilltop. We watched with great interest to see this great pathway of light—one man lighting the highway. And so it may be with us in our missionary service. It may be difficult here or there. The light may not come on very easily, but with patience, with constant striving, and with prayer in our hearts the highway will be made light, a safe place to travel.

God help us with the great task before us in our missionary service, that we may go forward in humility and with devotion and with thanksgiving, with a prayerful heart. May we study the word of God, to be prepared, that joy and light may come again to a heart-sick world, then into our own hearts will come more and more the strength to give and help.

I humbly pray for these blessings in the name of Jesus Christ. Amen.

RICHARD L. EVANS

Of the First Council of the Seventy

Address delivered at the Saturday morning session of the 116th annual general conference, April 6, 1946, in the Tabernacle

FIRST of all, I should like to express my gratitude to my Father in heaven for my membership in this Church, and for my fellowship with you who are here, and with those whom you represent, throughout the world.

There has been running through my mind a phrase from the Doctrine and Covenants, accentuated by some phases of the statistical report given here yesterday morning, which I shall refer to in a moment. This phrase appears in a number of places:

... trouble me no more concerning this matter.

And in one place it is followed by the further reminder:

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D. & C. 59:22-23.)

This phrase "trouble me no more concerning this matter" which, as stated, appears in a number of places, would seem to have been an indication from the Lord to the Prophet Joseph Smith and his associates that when principles had been given, when the mind and the will of the Lord had been made known to the Prophet, he and

his people should proceed in accordance with those principles without unnecessarily seeking further instruction, or further troubling the Lord concerning things which they already knew.

This thought ties in with another oft-quoted series of verses from the Doctrine and Covenants:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righte-

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eousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29)

It is a great satisfaction to parents, it is a great satisfaction to men in places of leadership, when our children, or those who are working in some assignment for which we are responsible, do precisely what they are asked to do, in the manner in which they are asked to do it. But there is an even greater thrill than this that comes to parents and to those in positions of leadership, and that is, when our children or our associates do a good thing of their own free will—a thing which they haven't been asked to do, specifically, but which they undertake in accordance with the principles which have been taught them, which they know to be true. That is one of the great thrills of being a parent—when a child who has been taught correct principles proceeds to act in his own behalf in accordance with those principles, and to bring to pass good works and righteousness.

I believe if we should ask the leaders of industry and of business, and those who are responsible for the economic well-being and other activities of our nation, what is one of the most difficult things to find, that among those which would be high on the list, if not in highest place, would be the difficulty of finding young people, and old ones too, for that matter, who are willing to take leadership and responsibility, to make decisions, and to see things to their final conclusion and disposal with integrity, with ability, and in accordance with principles which have been predetermined and agreed upon. And I believe further that any young man who will take leadership and responsibility with integrity and intelligence can have about what he wants.

Now, as always, there are two forces at work in this world, as there were in the heavens before time began. There is that force which would condition men for servility and regimentation, which would discourage them from thinking and acting for themselves. And then there is that force which, having established sound principles of conduct, would make it possible and encourage men to be free agents, and to use their intelligence and their God-given energies in the accomplishment of good works and righteous purposes.

To bring this down to its application in the Church today, we heard in the statistical report yesterday that there are one hundred fifty-five stakes, thirty-eight missions, more than twelve hundred ward and independent branches, and nearly a million people, and we know that the time is already here (and has long been here) when men holding office in the wards and

stakes must more than ever assume responsibility, make decisions, follow through with their assignments to a successful conclusion, proceeding with good works, and bringing to pass many things in righteousness of their own free will, in accordance with the plans which have been laid down, and without importuning too much concerning principles which have already been established and agreed upon.

As the Lord on a number of occasions instructed the Prophet to "trouble him no more" concerning certain matters, the Prophet likewise, even with the Church as small as it was in his day, did virtually that same thing to his associates. He advised that he taught his people correct principles and let them govern themselves. And frequently, as recorded in the *Documentary History of the Church*, when someone from another branch or from another part of the Church, distant somewhat from the place where the Prophet happened to be at that particular time, would write him and ask him how to proceed with a certain problem or situation (and they had many grievous problems and difficult situations), he would often reply by reminding them of the principles by which they should be guided, answering some of their questions directly where he thought they needed answer and then advising them to proceed in accordance with their own best judgment and to handle the situation themselves.

This generation, in many places in the world, has been deliberately conditioned for regimentation, and I am sure that those forces which are committed to the principle of the free agency of man and his intelligent action and responsibility in his own behalf must be more vigorous than ever before in counteracting this contrary influence. I do not know anything, for example, that is more wasteful of time or more destructive of individuality, than making it necessary for people to wait long hours in long lines. I wouldn't say that it was always avoidable, but certainly it must not become our way of life. Certainly these things must not be permitted to be perpetuated beyond actual necessity, lest our lives become reduced to an inflexible pattern.

I would plead with you, my brethren and sisters, and pray our Father in heaven, that, as individuals and as a people and as a nation, we may give our full energies to bringing to pass much righteousness; that we may not withhold our labor; that we may get in and do the job that needs to be done, and work and give our strength constructively for the creation and the production of those things which the world so badly needs; that we may proceed with full purpose of heart in accordance with the principles we know to be true; and that we may take responsibility and make decisions and bring to pass much righteousness of our own volition, not waiting to be commanded in all things, for the way is clear before

us, and our duties and obligations and responsibilities are not hidden from us. May God help us so to proceed, I ask in the name of the Lord Jesus Christ. Amen.

JOSEPH F. SMITH

(Continued from page 289)

United Colonies are, and of Right ought to be free and independent states; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as free and independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, We mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

This country has enjoyed the blessings that it does, because of reliance upon the Lord. Only a year later—1787—our great Constitution was drafted. I wonder how many in this congregation have read the Constitution in the last ten years? I want to tell you, brethren and sisters, it is the charter that stands between us and slavery, and it would be well for us to think upon that. May I read what Benjamin Franklin said about it. He said this at the time when debate was acrimonious, and there was dissension in the Congress:

I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that *God governs in the affairs of men*. And if a republic cannot fall to the ground without His notice, is it probable that an empire can rise without his aid?

We have been assured, sir, in the sacred writings, that "except the Lord build the house they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

I, therefore, beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

Now there are those in the country who are telling us and particularly our children, that the Constitution was very fine in its day but that it is old-fashioned. "We have passed 'the horse and buggy days'; it is time we were becoming modern." I would like to take a moment to read what the Lord has to say about the Constitution of the United States:

... again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. (D. & C. 101: 76-78.)

When the Prophet offered the dedicatory prayer in the temple at Kirtland, a prayer which was given to him by revelation, he said this:

Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever. (*History of the Church*, Vol. II, p. 424.)

And in the ninety-eighth section of the Doctrine and Covenants, the Lord has this to say about the Constitution:

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to the law of man, whatsoever is more or less than this cometh of evil. (D. & C. 98:5-7.)

Now, those are the Lord's words. There has been a tendency among some Latter-day Saints, even when the Constitution is mentioned, to say, "There he goes talking politics." I am not talking politics. I am quoting the words of the Lord. Certainly, it is not meet that we should bring politics into the Church of Jesus Christ of Latter-day Saints, but just as certainly, it is meet that every member of the Church of Jesus Christ of Latter-day Saints take the doctrine of Christ into his politics, and that he evaluate every candidate and every platform under any and every political banner in the terms of the gospel of Jesus Christ. If there be any one who would destroy or weaken the Constitution of the United States, oppose him to the limit of your constitutional rights! Obversely, we should support candidates and foster platforms of whatever parties who will protect the sacred Constitution of the United States—that just document of government which was divinely inspired.

In our various councils today I am wondering how often the Lord is asked for aid? I would like to know if there has been one single instance in the whole history of American labor-management disputes when industrialists and labor union leaders, coming together to solve their problems, have

asked the Lord for guidance. I would like to know if there has been one single instance. Goodness knows, prayers are rare in civic and national conferences. It is time we learned that the wisdom of men is foolishness, when they think they know of themselves and refuse to rely upon the Lord.

MAY I turn to the second inaugural address of Abraham Lincoln? I read towards the end:

"Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

The Civil War was fought for the preservation of the Constitution, for the abandoning of slavery, and yet slavery is creeping upon us in this day—anno Domini 1946. Through the wars we did not want but now there is beginning in this country real want. I have heard a number of recitals in the past two or three days of persons destitute, without clothing and without food, because they are suffering economic slavery. Now, brethren and sisters, certainly as Latter-day Saints it is time that everyone of us in all his work: in his vocation, in his exercise of his civic rights, in his presiding at the head of his family, in all he does, that he rely upon the Lord. It is time that civic bodies, economic bodies, national bodies, start relying upon the Lord, even as did our forebears. May I conclude with those famous words of Abraham Lincoln, peculiarly appropriate at this moment:

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. (Second Inaugural Address.)

I pray that certainly the Latter-day Saints at least shall do all in their power to preserve that kind of government, that kind of reliance in government upon providence which to this moment has assured us our blessings and which, if we abandon, will bring us into ever increasing slavery, in the name of Jesus Christ. Amen.

HAROLD B. LEE

(Continued from page 283)

An unintentional testimony was given to us recently in the nation's capital by a high-placed government official when he said after we had explained to him the welfare activities of the Church, "You have done the very thing in your Church that the government is now trying to do in its present program to provide food for the starving nations of Europe."

As the carloads of foodstuffs and clothing and bedding move down to the seaports to be transported overseas to feed our needy people, and as the truckloads go to meet similar needs in our country, in that distressed area, I have felt in my heart that surely this is sufficient evidence of the hand of the Lord being laid bare in behalf of his people.

TODAY marks the tenth anniversary of the inauguration or the announcement of the churchwide activity known as the Church welfare program. I cannot come to this day without looking back over the days that have passed. I have remembered some of those who fathered this work, since its inception, who have been called to their eternal home: President Heber J. Grant, Melvin J. Ballard, Nicholas G. Smith, Campbell M. Brown, J. Frank Ward, Robert L. Judd, Elias S. Woodruff, Byron D. Anderson. As I think of their passing, I can't help contemplating what their interest is in the welfare program wherever they are today. I can't believe that it is less than it was here; and if the Lord gives them the opportunity to exercise that influence, I am certain they will be exercising it. What of us here? In paying due honor to what they attempted to build, I wonder if we have remembered their words. We have repeated often the statement that was given to us by President Grant when this program was launched. These were his words and you heard them repeated, time and again, when he said:

Our primary purpose is to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, and thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership. (*The Improvement Era*, April 1946, p. 209.)

I traveled over the Church by request of the First Presidency with Elder Melvin J. Ballard in the early days of the welfare program to discuss with local Church leaders the details essential to its beginning. There were three favorite passages of scripture that he frequently quoted to the people. One statement that he often repeated was this: "We must take care of our own people, for the Lord has said that all this is to be done that:

(Continued on next page)

... the church may stand independent above all other creatures beneath the celestial world" (D. & C. 78:14),

and again he taught after quoting from the one hundred fifteenth section of the Doctrine and Covenants:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (verse 5.)

This is the day of demonstration of the power of the Lord in behalf of his people. And again quoting the one hundred fourth section:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (v. 18.)

I read these quotations to you today to remind you of the foundation stones on which the welfare work of the Church has been laid.

As I have recalled the experiences of the last ten years, I have thought of the welfare work as a kind of temporal turning of the hearts of the fathers to the children and the children to the fathers.

You who may think that a far-fetched statement may I remind you of one or two scriptures? To Timothy, the Apostle Paul said:

But if any [man] provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Tim. 5:8.)

And again the commandment from Mt. Sinai, and interpreted by the Master you will remember to mean, the taking care of aging parents by children:

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

From these two scriptures I make these two conclusions: In the first place those who refuse to care for their own are subject to a judgment more severe than that which would be meted out to one who lost his faith and had become as an infidel; and second, that those who refuse to honor father and mother in the way the Master explained are jeopardizing their tenure upon this land which the Lord has given us. I have thought a great deal about that. I wonder whether that tenure shall be jeopardized because of the burdensome taxation that shall increase and grow until we are virtually displaced in our own ownership, if we don't take care of our own, or I am wondering whether the Lord will withdraw his blessings, as Amulek declared in the thirty-fourth chapter of Alma, if we refuse to succor those who stand in need of help.

And on the other hand, so far as children are concerned I have remembered what the Apostle Paul said about that: He predicted a time that would

come in the last days, a perilous time when men should be lovers of their own selves, covetous, disobedient, unthankful, unholily, without natural affection. That sounds strangely familiar to the language of the Lord in this day, when he declared:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them. (D. & C. 68:31, 32.)

I have asked myself if the failure of children to take care of their aging parents, when they come to a day of want and are in need of sustenance, is due to the failure of parents, in the day gone by, to teach those same children to avoid the curse of idleness, and to be responsible in righteousness before our Heavenly Father. Unless we teach our children today correct principles, they, like some children today, will be thankless and without the natural affection necessary to cement this society upon a firm, determined foundation. Yes, it seems to me that in very deed, the welfare plan has been a kind of turning of the hearts of the children to the fathers and the fathers to the children, that we might be prolonged upon this land which the Lord our God has given us.

The Lord has given us in this day the greatest organization upon the face of the earth, with his power and his authority to direct it. He has given us sound principles; he has shown us the plan and the way by which want and distress may be done

away among us. He has shown us the way to brotherly love. If the afflictions which have been predicted do come upon us, they will come upon us because we have not kept the faith and because we have been disobedient and have thrown away the opportunities that our Heavenly Father has given us to prepare for the day of calamity which he foretold, over one hundred years ago, would come in this generation.

I remember at the dedication of the grain elevator in 1940 hearing Prophet McKay in an inspired and prophetic prayer utter these words:

May this be an edifice of service, a contribution of love, and as such we dedicate it unto thee and ask thy blessings to attend all who have contributed to its erection and all who may contribute to the keeping of these bins filled with the wheat which is considered necessary to be preserved preparatory to the judgments that await the nations of the earth.

My prayer is today that those who contribute, and those who receive as well, shall so live in the bonds of brotherhood and unity and oneness, that the Lord can reign in the midst of his Saints and be a power over them and a shield as he promised in the ninety-seventh section of the Doctrine and Covenants he would be, if we his Saints would keep his commandments in the day when the judgments were about to descend upon the earth.

God help us so to live and to keep in harmony with his Spirit that these things may be with the Saints in our day, I pray humbly in the name of the Lord Jesus Christ. Amen.

SATURDAY AFTERNOON

LeGRAND RICHARDS

(Continued from page 291)

disappointment that could come to one of our Father's children than to finish his life and then be told that he had failed to accomplish the things for which he was sent into this world.

Then Adam was told that it should be given to abide in him, the Comforter; the Comforter that makes known all things, things which are present, things which are past, and things which are to come. Jesus explained that it would be necessary that he should go away or the Comforter could not come, that he should teach us all things, bear witness of the Father and of the Son. President Clark this morning related the testimony of Peter which he received because of that witness.

Adam was told that it should be given to abide in him, the peaceable things of immortal glory, and I wonder if anybody can understand the peaceable things of immortal glory without understanding the glorious promise of the eternal duration of the marriage covenant and the family unit and our association with each other beyond the veil.

Senator Beveridge said in his book, *The Young Man and the World*, in a chapter devoted to "The Young Man and the Pulpit," that a prominent railroad man in America said that to know that he would live again, with a conscious identity, knowing who he was and who other people were, would be worth more to him than all the wealth of the United States. This knowledge we gain through hungering and thirsting after righteousness; and we also learn that we will be resurrected and that we will lose nothing through our death, but that it will be a gain to us. In the words of Paul:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

Then he was told that it would be given to abide in him, the truth of all things.

We are not only to know that Joseph Smith was a prophet of God; not only to know that Jesus is the Christ, the Redeemer of the world, but to understand the truths of heaven, the principles by which we might live that will

guide us in our thinking, guide us in our living, give us power among men because it is given to abide in us, the truth of all things.

"That which quickeneth all things, which maketh alive all things, that which knoweth all things," the understanding of the scripture, to know the truth of the Book of Mormon, the truth of the Bible, to know the truth of the revelations that God has revealed in these latter days. I tell you, brothers and sisters, it was well said when Jesus said:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

Adam received an answer to his inquiry from the Lord, and the woman from the South, through finding "Mormonism," was able to say that she now had hope of finding an answer to her own life's problems.

When you see these glorious temples, when you see this great assembly of the Saints of God, when you see the priesthood of God, when you see apostles and prophets such as the primitive church had, which God placed in the Church,

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4:14.)

I ask, is there anything more we could want to know? If we understood all these things, then we could understand why Isaiah, when he saw the temple of God builded in the tops of the mountains in the latter days, saw people all over the world, and heard them say:

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. ... (Isaiah 2:3.)

And may God help us to do it, I pray, in the name of Jesus Christ. Amen.

CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

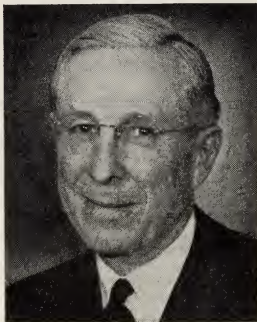
Address delivered at the Saturday afternoon session of the 116th annual general conference, April 6, 1946, in the Tabernacle

I FEEL the need of your faith and prayers, my brethren and sisters, as I stand before you this afternoon. I desire to add my testimony to the many forceful testimonies of this conference.

Recently I was reading a biography published during the year, covering the war years of Abraham Lincoln. This biography was written by J. G. Randall, professor of history at the University

of Illinois, and in laying a background for the war period of Lincoln's life, he goes back into the Illinois period of the early forties, a period that was known to the Latter-day Saints of that time, and in it he makes one or two pointed observations:

In 1840 few towns of Illinois had more than two thousand people. It is a curious fact that the largest Illinois settlement by



CLIFFORD E. YOUNG

far in the middle forties was the Mormon city of Nauvoo, beautifully situated on the broad Mississippi about a hundred miles northwest of Springfield. Here in the 1840's, when Chicago was a strippling village of less than five thousand, and Springfield a muddy little town recently planted on the prairie, stood the largest city in Illinois, a community of more than twenty thousand. ... Center of Mormonism, Nauvoo possessed thousands of dwellings, and a great temple into the construction of which had been poured a million dollars. (*Lincoln the President*, J. G. Randall.)

He further describes some of the conditions that existed at that period, and says, quoting one of the historians of Illinois, that this was a lawless period in the history of our nation, and that Illinois partook of that lawlessness. Governor Ford in his *History of Illinois* (written in the forties) deals at length with the "mobocratic spirit" in Illinois, and Lincoln speaks of it and warns of its dangers in these words, "Let every man remember that to violate the law is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty." (Randall, page 22.) As I read this I thought, surely our people knew what that meant. They, too, suffered because of these conditions.

Beveridge in his biography of Lincoln describes some other things that are interesting, showing that at this time the standards were not as they are today. He writes:

Quantities of whiskey were consumed, everybody, women and preachers included, indulging. Men were quick to fight, and combats were brutal. Profanity was general and emphatic; yet an innate love of justice and truthfulness and fair-dealing permeated many of the communities, and generous and ready hospitality was of the

highest order. Notwithstanding these things, religion, too, was a vital part of their lives. Churches were organized as soon as there were settlers enough to form small congregations. Preaching was crude, direct and vociferous, but it was an effective force for good. Schools, although crude, were started almost as soon as churches. In fact church and school were companion influences for decency, knowledge, and morality in pioneer life. Many times, social relations were loose and undisciplined.

And then he goes on and speaks of the dialects of the time which were extremely crude. Beveridge makes reference to a charge that was made against Lincoln, as Lincoln carried on his debates on states' rights with Stephen A. Douglas, in which Lincoln was charged that he was advocating the marriage of whites with negroes. Lincoln, of course, resented this and in his reply said that because he sought the freedom of these people and advocated that they might eat the bread that they earned was no reason why his motives should be questioned.

As I read this, my brethren and sisters, my mind went back to the Prophet Joseph. He, too, was the victim of motive questioning. It was a time when people questioned people's motives, when many times they were vicious in their imputations, and the Prophet and our people became the victims of that very thing; and as we look back today, it is no wonder that people misunderstood the Prophet Joseph. They failed to interpret truly his motives; they failed to feel the impulse of his righteous living, and when he advocated practices and doctrines that were in contravention to the then known times, men questioned that which he advocated and particularly the motive back of it. And thus the Prophet Joseph became the victim of this impugning of motives, and much of this was a contributing factor to his martyrdom. Men did not know him then, and men and women have failed, in our day, to try to know him. That is unfortunate.

If I may be a bit personal, my grandfather with his four brothers and their father joined the Church in 1832. My great-grandfather was then nearly seventy. All of these five brothers, with the exception of Lorenzo Young, were older than Joseph Smith, and yet when they came into Kirtland they recognized in him a Prophet of the Living God. They were men of intelligence; they were men capable of analyzing the Prophet Joseph Smith and appraising the things for which he stood. They believed implicitly in him, and when they accepted the truth as it had been taught to them by the early missionaries, to the day of their deaths they never wavered. All of them were true to the faith. That was typical of many. John Taylor stands out as a beacon light. He had come from England as a young man. It is true that he was younger than the Prophet for he was born in 1808. He had come from Eng-

(Continued on next page)

land in 1832 and settled in Canada. And in 1836, Parley P. Pratt found him and preached the gospel to him, and he subsequently embraced it. Later he came to Kirtland to visit the Prophet. It was a time of apostasy; it was a time of persecution, but he never wavered because the Lord had borne witness to him that here was a Prophet of the Living God.

After this visit John Taylor returned to Canada and subsequently in company of others Joseph Smith visited him. Later in 1837, in the fall, John Taylor was asked and instructed to wind up his affairs and join with the body of the Saints. Coming to Kirtland he found the Prophet was in Far West and so continued his journey down into Missouri. You can well imagine what it would mean in that day, slow travel and no roads, under crude and primitive conditions, similar to the ones to which I referred in the beginning as described by Professor Randall. And yet, coming into Far West, where also there was apostasy, it made no difference with John Taylor. He knew, and that was all that was necessary, and from then on he consecrated his life to a life of devotion and service that is almost unequalled in this new dispensation. He was with the Prophet at his martyrdom and never wavered. His life reads like a romance, and yet it rings true because of his loyalty and his faith.

AND so, my brethren and sisters, as I read of these primitive conditions, I thought how easy it was to question motives; how easy it is today when men do not know and feel the human soul and respond to that soul as it breathes testimony of the divinity of this great work.

Two more things I would like to mention before I close. I have always been impressed, as you have, in reading of Oliver Cowdery and David Whitmer. It was through the instrumentality of Phineas Young that Oliver Cowdery came back into the Church. They were brothers-in-law, Phineas having married Oliver's sister. Oliver Cowdery left the Church in 1838 and was cut off with David Whitmer. He drifted around and finally came back to Richmond, Missouri. Phineas Young wrote to Oliver pleading with him to come back to the Church. Oliver replied feelingly, that he had been wronged, that the brethren had misjudged his motives. Our people in Missouri had suffered persecution. They had lost their lands and in many instances their homes. One marvels as one reads about it that there was not more of a falling away, because that part of the Church was so far removed from the leaders of the Church, and it was easy for men to get off the track.

Well, Oliver Cowdery felt that his motives had been questioned, and so he wrote to Phineas Young that he felt that the Saints would not re-

ceive him. Phineas replied that Oliver should come back into the Church, that he knew it was true and that this was where he belonged. In 1848, while a conference was being held in Council Bluffs, Oliver came to the conference, and in the course of one of the meetings he asked to speak, and you know the story. He proclaimed again his witness of the Book of Mormon and his faith in the Prophet Joseph.

After the conference he appeared before the high council. "I do not ask to be restored to my former position," he said. He had been the second elder in the Church. "All I ask is that I may come back into the Church, because I know it is true." A vote was taken by the high council which had excommunicated him, and that was in the proper order, and it was voted to receive him into the Church, and he was subsequently baptized and ordained an elder. Preparations were made for him to come out to Utah, but before this could be accomplished he was taken seriously ill and passed away. But he passed away, as David Whitmer afterwards said, the happiest man he ever saw, because he was back in the Church where he belonged.

And so with David Whitmer. Among the announcements of deaths read here yesterday was that of the passing of James H. Moyle, the father of Henry Moyle, the chairman of the welfare committee. It was my good fortune as a boy to come under the influence of Brother Moyle, working in Mutual with him, and I have since that time had a love in my heart for him and an appreciation for his devotion to the Church. I recall his telling of his interview with David Whitmer, how he, just out of college, wanted to know—he was a young man and the challenge was before him—he wanted to know. His parents had joined the Church in England and emigrated to Zion, but he, himself, wanted to know whether or not there was anything in this thing called "Mormonism." Learning that David Whitmer was still alive, he went

down to Richmond to interview him, and Brother Moyle writes that he never in his life cross-examined anyone so vigorously as he did David Whitmer.

As Brother Moyle related it, it strengthened my faith, and as I have contemplated it since, I have thought how easy it would have been for David Whitmer to say: "My boy, that was fifty-two years ago. We were mistaken; we were young, Joseph Smith had an influence over us, and we were mistaken." But he did not say that. He could have said it because he had previously been quoted by the *Encyclopedia Britannica* as having denied his testimony. He did not say that, but he did say: "I want to say to you once and for all that the testimony that I bore then is as true today as it was the day we uttered it." That was in the eighties, over fifty years since the testimony of the three witnesses had been inscribed on the flyleaf of the Book of Mormon.

My brethren and sisters, my time is up. The Prophet Joseph lives as real a living Prophet today as he ever did. His motives were misunderstood then; they are misunderstood now, but there is no question about his integrity or his divine calling. When men like John Taylor and the Youngs and the Kimballs and others came to him and associated with him, Oliver Cowdery and David Whitmer, who were cut off from the Church; who knew him and associated with him intimately—I repeat—when men such as these associated with him and recognized in him a Prophet of the Living God, then we may say that critics of the Prophet today need also to take cognizance of these testimonies as well as of men who questioned his motives and who vilified him and maligned him as did apostates of his time and as is done in our day by those who do not have the spirit of the gospel.

God bless us and help us to appreciate that he was a Prophet of the Living God. I pray in the name of Jesus Christ. Amen.

MARVIN O. ASHTON

Of the Presiding Bishopric

*Address delivered at the Saturday
afternoon session of the 116th
annual general conference,
April 6, 1946, in the
Tabernacle*

SOME of you will never know what volumes of humility encompass some of us about twice a year. I sincerely trust that whatever I say will be in keeping with this conference and the spirit that is here. Someone has said something about "goose flesh." I have been so thrilled in this conference, that I think the above expression is a good one. I wish to express my appreciation at this time to my Heavenly Father for the gospel and for the thrill that we get in its contemplation.

The last few conferences that I attended in the stakes, I have taken the liberty, if you please, of calling on each bishop in the leadership meeting and of putting the question to him this way: "If you were in our position, that is, we who are conducting this conference, what would you like discussed in the meetings that are to follow?"

One made one suggestion and one the other. One bishop said this: "Once in a while I think it is a good thing to remind members how much the Church appreciates what they are doing." Now, I suppose there is nothing new about that; but it is very, very timely.

We have all come here to have our "batteries charged," as the common expression goes. I want you folks in the

stakes and the wards to know that we who go out to see you get our batteries charged from you. Inspiration comes up the ladder, and it comes down the ladder. We get inspiration from you in your lives when we see the tithing you people pay, the meetinghouses you build, the fast offerings you make, donations to the welfare, and whatnot and whatnot. It goes on and on. But may I say this: Don't ever worry about that. I was talking to a railroad man the other day. He said: "The most dangerous thing on the track is an engine and a coal car." What he meant by that was this—I suppose he was referring to the observation that has been made by Brother Callis—we sometimes run light and that is where our trouble is. An engine and a coal car trying to make the curve at fifty or sixty miles an hour can't do it, and they tip over.

Don't worry if you are loaded too heavily. It will do you good. That is what the world needs. You will always find those people that come up to you and sympathize with you, and a lot of people who do nothing themselves but go around with a chip on their shoulder. Someone has said:

You can bet your life when someone goes around with a chip on his shoulder, there is more wood farther up.

THE meeting yesterday morning impressed me emphatically in two ways: first, the message of our dear President—that message which he generally gives. He is the embodiment of it. I am not trying to compliment him too highly—I do not believe in that stuff. I mean his message of good will—that this is one great big world, a great big stage, and all the people on it are God's people. If we could just eternally burn that into ourselves, we would all be better off. That is the spiritual side of things.

Second, as you heard President Clark read the financial statement, he read it as if he knew what he was talking about. And he does. His message to us breathed stability. It emphatically indicated watchdog care in the spending of Church funds. In the message of our two leaders we were reminded of a balance of the spirit and the temporal. When this Church thinks of nothing but money, it is a "goner." When this Church thinks of only spiritual things, and we haven't our feet on the ground and we won't hold water financially, we are on dangerous ground. Thank the Lord for that balanced condition of this Church, and may it always be that way.

What is true of the Church is true of an individual. Are you balanced? Am I balanced? The man that thinks of nothing but the hereafter and stumbles over the practical things of life is really a picture. It is sad. I am not talking about the man that has his troubles financially—I am talking about the man who eternally looks over the

horizon and never watches his feet below. That fellow, in an exaggerated case, is a leech. He is like the cuckoo bird that lays its eggs in another bird's nest. Yes, others have to hatch the eggs and raise these additional children. What gumption this impractical fellow lacks has to be furnished by someone else.



MARVIN O. ASHTON

You know there has been nothing so interesting to me the last two months as this thing they call mistletoe. Mistletoe you find largely in Texas, New Mexico, and Arizona. I guess you find it up this way sometimes, too. But you see some trees festooned with the mistletoe; that mistletoe is a leech. I don't know why they ever connected the mistletoe with affection, because every time that mistletoe gives that tree a kiss, if enough mistletoes do the same, the tree is a "goner." Yes, in using mistletoe language you can kiss the tree good-bye. And that is going to be the trouble with our nation if we are not very careful. I saw some trees down in Texas that were just a mass of mistletoe. A tree so burdened is going to get the ten count. Those things are leeches. A man that is not practically balanced is like the mistletoe; he is like the cuckoo bird. A man, on the other hand, who thinks nothing but money, money, money, is also a "goner."

The observation I would like to make here to you is that many people holding positions in our Church are getting this money bug. I take my hat off to the man who has insurance and provides for a rainy day. A man is a coward if he doesn't do that. I am talking about the man who has accumulated plenty and gets the disease or the bug so that he eternally chases after more, more, more, and in that chasing he neglects his duties. Some men take the cream of their energy for making money, and when they come to the Lord's work, they've got nothing but skim milk, and some of it is awfully blue.

He who longs to be rich is like a man who drinks sea water; the more he drinks the more thirsty he becomes and never leaves off drinking until he perishes.

I remember a story in the scriptures. It was an observation of the Christ. A certain man built huge barns and jammed the barns with grain and the necessities of life. He had enough to last for years. He shut himself off from the world and sat down and chuckled to himself that he had so much. I think that it was then that God said this unto him:

Thou fool, this night thy soul shall be required of thee. (Luke 12:20.)

You know, I like a cartoon—it says so much without talking unmercifully. Down in Arizona I saw this cartoon:

It was of an elderly gentleman on his deathbed. I guess he had placed for his comfort his stocks and bonds and his money all around his bed. You can scarcely see him for his accumulations. The whole picture told the story that the end was near. The doctor with watch in hand held the old fellow's pulse, and the nurse from the expression on her face was ready for the ultimate. In that tense moment so vividly pictured, the old man, with his hands on his gold, tenaciously blurted out: "Doc, I'm not going to go until I can take these with me."

Now, when you go, you will leave everything. Some men get their minds so much on cattle, so much on stocks and bonds, so much on sheep that they crowd everything else out. Some of our leaders in our organizations get that disease. I once heard of a fellow that got so in love with sheep that he just kept grabbing, grabbing, grabbing, and finally a bishop's court was held to settle to whom a certain herd of sheep belonged. And the court decided against him. When the trial ended, he shook his fist and said: "Well, you've got the sheep, but I'll have those sheep in the next world." Well, now, I don't know too much about those things, but I'll bet that if he has those sheep in the next world he'll have to put some asbestos blankets on them so they will stand the heat.

Some people get this grabbing habit so intensified in their systems that it becomes second nature for them to grab, grab, grab. It so permeates their being that it works with them like reflex action. May I be pardoned for a little repetition? Let me illustrate what I mean:

A fellow of this grabbing disposition was working on a rip saw in a lumber mill. In the course of his ripping a two-by-four; "bingo," off came a finger. Instead of letting his companions in the mill rush him to first aid, he persistently dug into the sawdust to find the lost finger. But in his efforts to repossess the one finger, "zip," away went another. Notwithstanding the efforts of his companions to pull him away so that he wouldn't bleed to death, he now persisted more feverishly than ever to find the two lost fingers in the sawdust.

At this point of the story a workman came to the scene that knew of his grabbing friend's potentiality. He asked them what was the matter. They told

(Continued on next page)

him. He said, "If that's all you are worried about, I can get that for you very easily." The newcomer to the scene put his hand in his pocket, pulled out a quarter, slipped it into the sawdust, and both lost fingers came up and grabbed the quarter. That's what I call reflex action.

Some organizations succeed in spite of the men at the heads, in spite of what they do and what they don't do. I remember a cartoon of an old negro fishing. They sometimes say the operation of the gospel is like fishing. He was fishing half asleep. The line jerked and the colored man was brought to his feet with a terrific pull. He felt the boat pulling in the direction of the large fish on the end of the line. The fish was so big that our colored fisherman was really being taken for a fast merry-go-round around that lake. In his bewilderment, he looked down at the splash the fish was making and cried out: "Am I fishin' or am you niggerin'?" Some of you people who hold high positions, you are not fishin', you are just niggerin'. Some of you want the titles, the honor, but you go to sleep holding the line.

I WANT to come back to this thought again, the things that count in this world are written over the horizon. Let us be kind to one another and think of something besides money and ambition. That is the trouble with the world.

Ike Eisenhower, the beloved general, was giving a talk to the navy boys the other day, and he made this observation:

Cultivate mutual understanding of anyone you have to get along with.

Some good writer commenting on it—I wish I could recall his name so I could give him credit—told this little parable I leave with you. The parable is as follows:

A newspaper man interviewed a farmer who had won many blue ribbons in raising corn. The newspaper man said: "I understand you are the winner of some blue ribbons." "Yes." "But," he said, "what gets me is that when you win a blue ribbon you take your select corn and pass it on to your neighbors, and they are competing against you for the ribbons. What is the sense in it?" The old man replied: "These neighbors all around me have been raising corn, and if I don't give them select corn, their bad corn is going to pollinate my good corn."

I read a strange story of a man by the name of Phaeister. While experimenting in the raising of a hybrid corn, when the corn was in the flower or tassel stage, he tied paper sacks around the tassels so he could govern the pollinating of it.

You can't do that in life. Your neighbors are there scattering their pollen, as it were, or influence, and so are you—you are living with them. As you help them they help you.

... give to the world the best you have,

A month ago, going down towards the Mexican line, down where the lizards, as the boy puts it, lay on their backs and fan themselves, we stopped in a little food shop. We didn't get much bodily food, but we did come away with some food for the mind that was hanging on the walls. First:

What a wonderful world this would be if I loved others like I love me.

The one that went right with it read:

Some people think when they cast their bread upon the water it should return toasted and buttered.

Now wait a minute. You may think that is rather ridiculous. That man who sent his corn, his select corn to his neighbors, was casting bread upon the waters, but he got it back toasted and buttered.

May the Lord help us to be kind. Let us remember what is ahead of us. Let's not look gloomy these days. Let's face our problems. Our grandparents did it. Let's keep our chins to the sun and face whatever is ahead of us. We play our greatest tunes in time of trouble, and the challenge is there. You do your duty; let me do mine; and let's smile—smile if it kills you, and if some people smiled it would kill them.

May the Lord bless us. Amen.

GEORGE F. RICHARDS

(Continued from page 274)

and did his will in all things. He said to Nicodemus:

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

What happens when one is born of water and of the Spirit? Jesus has set us a worthy example in all things. Let us see what happened to him:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16, 17.)

That is, he was immersed in the waters of Jordan by John the Baptist, and went up straightway out of the water, and thus he was born of the water. Then the heavens opened and the Spirit of God, the Holy Ghost, lighted upon him as a dove, and thus he was born of the Spirit.

Now note what followed his having been born of water and of the Spirit:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (*Ibid.*, 3:17.)

That is the approval which the Father gave to his Son. Similar approval is received through the power of the Holy Ghost, by every worthy person who is baptized as was Jesus, by the same authority of priesthood, and who

receives the Holy Ghost by the laying on of hands by the elders of the Church. In this way members of the Church have received a testimony of the truth.

... no man can say that Jesus is the Lord, but by the Holy Ghost. (1 Cor. 12:3.)

After the individual has received the Holy Ghost by the laying on of hands, it is his right and privilege, through faithfulness, to have his constant companionship, the significance of which only the faithful know.

THE Holy Ghost operates in many ways for the blessing and salvation of man. For example: when Jesus asked his disciples—

... But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

How did the Father reveal it to Peter? By the power of the Holy Ghost, through whom the Lord has contact and communication with man on the earth.

Hear what Moroni, a prophet of God of Book of Mormon days, has to say about the operation of the Holy Ghost:

And when ye shall receive these things [the records], I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Book of Mormon, Moroni 10:4, 5.)

Many people have put this promise to the test and have received the witness of the spirit, that the things contained in the Book of Mormon are true.

This promise is true with respect to all the scriptures. As I read the account given by Joseph Smith of the visitation of the Father and the Son to him, while he was yet a boy fourteen years of age, the Holy Ghost bears record to my soul, that what he says is true, and I rejoice exceedingly in this testimony. I feel that I know by the revelations of God through the operations of the Holy Ghost, as well as did Peter, that Jesus is the Christ, the Son of the Living God, and by the same power, which is the power of God, I do know that Joseph Smith was and is a true prophet of God, as were all his successors in the presidency of the Church of Jesus Christ of Latter-day Saints, down to the present, including the present President of the Church, George Albert Smith. I also know that this work in which we are engaged is the work of God, and that it will endure forever.

I here quote the words of the Savior:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take

my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11: 28-30.)

THE burden of sin and remorse is something to be dreaded and to be avoided. The Savior has provided, however, a means by which the sins of deepest dye may be forgiven, and that, by repentance and obedience unto the laws and ordinances of the gospel, made effective through the atonement of our Lord and Savior, Jesus Christ.

The third article of our faith reads:

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

In this way we rid ourselves of our sins and prepare ourselves for salvation.

Baptism is a natural sequence to faith and repentance. It is the door into the kingdom.

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (*Ibid.*, 10:1.)

Baptism is also for the fulfilment of the law.

Then cometh Jesus from Galilee to Jordan unto him, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suf-

fer it to be so now: for thus it becometh us to fulfill all righteousness. (Matt. 3:13-15.)

which could not be fulfilled without baptism.

Baptism is for the forgiveness of sins which have been repented of.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permit. (Heb. 6:1-3.)

And beside this, giving all diligence, add to your faith virtue: and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (II Peter 1:5-8.)

to know whom is life eternal.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Articles of Faith XIII.)

May the Lord help us to be orthodox in our thinking, in our teaching, and in our living, and be in the image and likeness of God in all things, in the name of Jesus Christ. Amen.

he was very tired. He started at early candlelight, as they called it in those days, and he spoke until after midnight. Brother Woodruff sat through



S. DILWORTH YOUNG

the long sermon, thrilled and inspired. He said, in about these words:

I was so thrilled that all the gold in the world could not have kept me from going with that company.

I thought to myself I would like to have been thrilled that way too.

And I read again where a man by the name of Lorenzo Snow was going to Oberlin College in Ohio. He wrote to his sister and said:

If there is nothing better than is to be found here in Oberlin College, good-bye to all religions.

He told her that there was nothing at all for him there, but later, when he heard the elders speak, and recognized in their testimony the words of salvation, he was thrilled, and he could not join the Church rapidly enough.

As a boy I looked at the pictures of Wilford Woodruff and Lorenzo Snow, gray-bearded men in their last years, and I thought to myself: "That would be easy for them. They knew the gospel is true. It would be really easy for them to accept it." When I learned later that Wilford Woodruff was only twenty-six years of age when the experience with Parley P. Pratt happened to him, and that Lorenzo Snow was only twenty-two, then I could begin to see some hope for the young men.

Those men made their decisions when they were as young as you boys are. They did not wait and have a testimony come to them gradually. They had been investigating the words of Christ in the Bible for some years, as very young men, and when the time came for them to hear it, they were willing to accept it. They prayed earnestly for a testimony, for the Holy Ghost, and it came to them. To Lorenzo Snow it came with such a rush and power that for several nights he said he could hear the whisperings and the rustlings, and he seemed bathed in fire. His mind was

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SATURDAY EVENING

S. DILWORTH YOUNG

Of the First Council of the Seventy

Address delivered at the Saturday evening session of the 116th annual general conference, April 6, 1946, in the Tabernacle

As I look over this vast number of Latter-day Saints, I begin to understand and to have some comprehension of why it is that I do not know people when I go up the street during a conference. I have met so many of you during the past year, and have been so kindly entertained that I have made some effort, some struggle, to know you when I see you. It is almost a hopeless task. May I say thanks for your many kindnesses and express a hope that you will understand when I meet you on the street if I do not remember your name. If I look a little

blank, I wish you would be like Earl J. Glade, who said that he never goes up to a man he has met without greeting him thus: "I know you. I met you at this place." So with me. If you will say: "I know you. This is where I saw you," then I think I can remember better.

I should like this evening to be articulate for some of the inarticulate; I should like to speak for the boys of twenty, twenty-one, twenty-two, and twenty-three. I should like to speak to them also, if I may, and if the Lord will give me wisdom, because they need speaking to as well as speaking for.

A GOOD many years ago I read some things with a great uplift of spirit. I read in a book where a man by the name of Wilford Woodruff said that he was in a meeting once in which Parley P. Pratt was present. Brother Pratt said that he had ridden for a long distance to reach the meeting place. His subject was: "Will you join us in Zion's Camp and go and rescue the Saints in Missouri?" When he asked for the privilege of speaking, he stated that he would speak for only a few minutes, as

uplifted, and he understood the scriptures as he never had before.

I like that, and I say to you young men you can have the same experience if you want it. All you have to do is to want it badly enough because you can't "see-saw" around with it; either it is so or it is not so. If you make up your minds it is so and ask the Lord to give you a testimony, if you ask in sincerity and truth, you will receive that testimony. Those men obeyed the prophet of God. You may obey the present-day prophet of God, and you may get the same thrill and happiness out of doing it. He needs courage to go on, the same as you do, and the men who have been sustained by this conference as prophets, seers, and revelators—sixteen in number—need it also. They have their discouraging moments, but the thing that gives them courage to go on is your faithfulness.

We all have respect for the aged. We young men know that they have been tried and not found wanting. They will stand and support the tabernacle as long as it shall need supporting.

I have learned one lesson in the past year, and I am going to pass it on to you. It has seemed to me, as President Smith moves about this Church, that there stand staunch men with their arms outstretched, holding the ropes of the tabernacle tight, so the winds cannot blow it away. All their lives they have shown by their works that they support the President and the Church. I have seen such a man, and I should like to point him out. I am going to be personal, and I hope the person about whom I am going to speak will forgive me if I embarrass him.

I have watched Brother Mark Austin go about in the welfare work. He is past eighty. For years and years he has been a bulwark to the brethren who preside over this Church. No matter what they told him to do, he did it. As I, a young man, have watched him, I have taken fresh courage that somehow I might measure up as faithfully as he has done and is doing. He does not let age interfere when Brother Romney assigns him to go on a mission over a week end to a conference. He is right there, no matter how far away it is, no matter how much discomfort he suffers. He is a true comforter. He never interferences; he never gets in anybody's way; but he goes about quietly doing what he is assigned to do, for the glory of God and for the honor of the priesthood of the Church, in the name of the prophet of God.

We young men, and those of you who are twenty, twenty-one, and twenty-two, can learn to copy that kind of example. It does not come easy; it takes about sixty years to get there, but once arrived, you have a serenity of conscience and a happiness which cannot be equaled on earth.

These sixteen men that we sustain are honored. They are sustained as the

prophets of the Living God. You men may also be honored just as much if you obey the words of the prophets of God. You see, a prophet cannot do very much prophesying without someone to whom he can direct his words, and he cannot ask for any help unless he has someone of whom to ask it. You are they. It is you who must hear the word and then go forth and obey it.

We mention Brigham Young a good deal of the time, and we mention Heber C. Kimball, two men who were as close to each other as brothers. We often speak of Parley P. Pratt, Orson Pratt, David W. Patten, the first great martyr, and others as examples of great men. But there are those among you who are also great.

Have you ever heard of Zera Pulsipher? Many of you have not; some of you may have. As I read in the *History of the Church*, I learn about many of the great ones who have risen and whose biographies have been written, but if one reads in the books carefully, he will see that a large proportion first heard the gospel through Zera Pulsipher, and, as likely as not, he was the one who baptized them. His name is mentioned repeatedly in the histories as a man who was out preaching the gospel. Do you know anything about him? Nobody does. It was not his job to become the president of the Church; it was not his prerogative to preside over any of the great councils of the Church, but as a young man, about twenty-two years of age, hearing the Prophet's voice, he obeyed and went out spreading the glad tidings to the children of men. Because he believed it, because he was sincere in it, the Lord blessed him, and he was the instrument by which many great ones came into the Church.

You have heard it said in this conference, and you will hear it, I suppose, a number of times that blessed is he, and how happy will be he who makes one convert in the kingdom of our Father. If I remember correctly, Heber C. Kimball and his companions converted about three thousand, the very first months they were in Preston, England. But do you know the names of the five young men who took the gospel to Brigham Young, and to Heber C. Kimball? One was named Eliot Strong. Another one was named Eleazer Miller. The other three were Alpheus Gifford, Enos Curtis, and Daniel Bowen. How much joy they will have in the kingdom of their Father with the great prophets of the Lord and the three thousand converts from Preston, and the many thousands more from England that these converts made in their turn. Such is the lot of every young man who faces me this evening, and every young man in the Church if he chooses to obey the call. He may have like pleasure in going forth, and if he never does become great in the Church as an organizer, he can become great in the Church by the people he converts to the gospel.

BLESSED is the boy, who, believing, goes out into the world at the call of the prophet and seeks out the honest of the earth. There is hardly a man in this room but whose parents or grandparents are the result of such work. I should like to make a plea to the young men, backing up what I heard at the last conference. President Smith made a blanket plea that the young men of the Church respond to missionary calls. A large number of those young men have been taught in the past by their parents and by their ward authorities that calls do not usually come by blanket request. I mean by that, that they believe that they ought to remain quietly at home and wait for the inspiration of the Lord to inspire the bishops to come over and call upon them. If I understand it correctly, I think that President Smith wants every young man to feel that he can go to his bishop, and volunteer, saying: "I am willing to go." I believe that is the way to interpret it. In case any young man does not feel that way and thinks he ought to wait until the bishop comes, I think the bishop ought to go to every clean living, righteous young man in the ward who is home from war, no matter how long he has been home, and talk to him about it, counseling with him and his folks.

Every worthy young man in this Church has a right to be called upon a mission, every one. I think it is not the right of any man who has a presiding place in any ward or stake to neglect any boy for the reasons that we usually give and have given during this year. I have heard many say, in many places where I have been, "Well, our boys have been away for a long time; they ought to be home for a little while. Give them a rest. Let them have a few months at home before they are called out again." I say to you there won't be many boys left at home, no matter whether you call them or not. They are not going to stay home. They have left home forever. They will come back and visit at home, it is true, but they are going to school, or they are going to marry, or they are going to do any number of things. But they are not going to stay home. So that is no reason. If a boy is able to go on a mission, he ought to be given a chance. Let him turn it down if he wants to, but don't make his decision for him. Make certain that he does not want to go before you cease to call upon him.

Do you think there is no need? Do you think we can't use them? In the mission of which I was a member twenty-five years ago, a year after World War I, there were two hundred missionaries. That many had gone out to the mission field. In that same mission today, there are fewer than forty, one year after the end of this war. Many boys are responding, it is true, and some of our facilities are taxed right now to take care of them, but they are not responding fast enough, and they are not

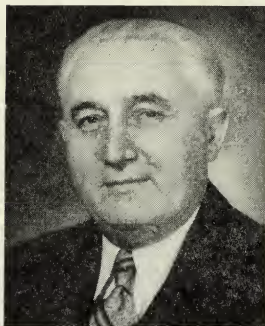
being asked fast enough. A great many of the boys are getting away without being invited to go on missions. They have it in their minds and hearts to go to school, and they should go to school. They can go to school, but I do believe there is not any school on earth but can wait two years while the Lord's word is sent over the earth. I don't know of any finer school for any boy than to go into the world seeking out the humble, defending his Church, learning how to get along with people, teaching the things of the kingdom of God to his heart and in other people's hearts. He will come back a stronger and a finer man. He can go on to his school then and get a great deal more out of it, knowing that he has done the will of the Lord and has acted as his servant on the earth at the request of the prophet of God.

That is the lot of any young man who wants to do it. I don't care who he is. But I will give to you young men over this Church one sentence: You've got to want to do it. I repeat: You've got to want to do it. The Lord can put it into the hearts of the Presidency of the Church and of the Quorum of the Twelve to call you on missions if you will accept it, but you've got to want to accept it.

ALMA SONNE

Assistant to the Council of the Twelve

Address delivered at the Saturday evening session of the 116th annual general conference, April 6, 1946, in the Tabernacle



ALMA SONNE

M brethren, no one can rise on an occasion like this without feeling a thrill of emotion. I was impressed yesterday when President Clark read the financial and statistical report of the Church. It was a calm recital of figures, but those figures told a story of growth and progress. I

I have talked to any number of young men lately who want to accept the call. Wilford Woodruff wanted to accept. He wanted to join Zion's Camp; he was warned that he might die, that he would probably lose his life. He said: "I don't care. I want to go anyhow." Lorenzo Snow wanted to go on a mission. The moment he was baptized and confirmed and had the Aaronic Priesthood conferred upon him, he packed his grip and went on foot to the missionaries, you've got to want to go.

My young friends, if we get enough missionaries you've got to want to go, too. Not half-heartedly, no, not with the feeling that: "I'll go if I'm called; perhaps I'll enjoy it, perhaps I won't," but rather, "In the name of the Living God I'll take his word and with his power on my shoulders I'll go to the whole earth, wherever I am sent, and bear witness to the world that the gospel has been restored and that Joseph Smith was a prophet, and that President George Albert Smith is a prophet, and that this Church is the true kingdom of God." If you do that, you will never regret it as long as you live, and the Church will grow by leaps and bounds. Before you know it, it will fill the whole earth. God grant that may happen soon. I ask it in Christ's name. Amen.

was deeply stirred a few minutes later when Elder Widtsoe reminded us that just one hundred years ago the Latter-day Saints were leaving the beautiful city of Nauvoo. They were then scattered along the fringe of the great desert that extended westward to the slopes of California. By what combination of circumstances could these men and women hope to survive? It required a great faith and certainly a great courage to undertake the great task that lay ahead.

During that century of time, the Church has asserted itself and carried forward the truth brought to earth by Joseph Smith the Prophet. Since that day the foundation of a great intermountain empire has been laid. Cities, towns, churches, temples, public buildings have been built. Deserts have been subdued; schools, colleges, seminaries have been established. Missions have been opened in foreign lands and on the islands of the sea. Branches, wards, stakes have been organized, and missionary work at home and abroad has gone forward. The gospel has been explained, and the name of Joseph Smith the Prophet as a restorer of divine truth has been heralded to all the world. Surely a good beginning has been made in the "marvelous work and wonder" spoken of by ancient prophets, and surely the leaders of the past have made their names secure on the pages of history. These leaders, all of them,

referred to by President S. Dilworth Young, were great in character and in good works. They were great in their foresight and in their achievement. They were great in their perseverance and mighty in their faith. "Mormonism," so-called, was not the outgrowth of fraud and deception. The Latter-day Saints have not been led astray by a wicked pretender or an unscrupulous impostor. We think of these things whenever the name and character of Joseph Smith are being assailed. It was Charles Francis Potter who said:

"If we are to accept the dictum of Jesus, 'By their fruits ye shall know them,' we must rate Mormonism high.

REFERENCE has been made to the pioneers. How can we account for the constructive faith of the sturdy, dauntless, courageous pioneers of Utah and neighboring states and for the unconquerable spirit which possessed them? What motives, what urges actuated them as they left their homes in the East and moved westward over the trackless waste? These men and women in the solitudes of the desert had time to think and pray and to ponder and weigh carefully their responsibilities. What power sustained them in their hardships and in their difficulties? What prompted each one of them to cast his lot with a persecuted and driven people? Was it not his faith in God and his conviction that a new dispensation of the gospel had been committed to man through the divine calling of Joseph Smith? History will one day deal fairly and intelligently with these questions. The unprejudiced student, the searcher after truth, will see in Mormonism the counterpart of primitive Christianity. His investigations will discover in it the same spirit, the same energies and fortitudes, the same type of leadership and the same far-reaching objectives. He will see in Joseph Smith the characteristics of a true prophet of God like the prophets whose names and deeds glorify the pages of Biblical history. He will find that Joseph Smith is not easily dislodged from his position as a prophet of God. The Prophet's claims will never be nullified by the declarations of traitors and blasphemers.

I read from the Doctrine and Covenants:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee.

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors. (D. & C. 122:1-3.)

Those words were reassuring to the Prophet when they were given. They are reassuring to us today. There is no way to account for Joseph Smith outside of his own explanation. Someone has said: "Truth is harmonious." It is consistent with itself today and always. Jesus said:

(Continued on next page)

... Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 7:16-19.)

Wicked and degraded men do not bring light and hope and joy to their fellow men. A mind darkened by evil could not attract God-fearing men and women of faith, integrity, and intelligence whose lives have reflected good work and worthy achievements. Would a church founded on fraud and falsehood go forth with eagerness and determination to uplift humanity? Would such a church array itself against evil in all of its manifestations? Would it teach faith in God and repentance of sin as preliminaries to church membership? Would it adopt doctrines and ordinances and standards established by Jesus Christ and his apostles? If so, for what purpose? We are told that evil begets evil, and good begets good.

FINALLY, let it be remembered that Joseph Smith and Hyrum Smith, brothers and companions in the cause of truth, gave their lives as a testimony of their sincerity. Not only they, but others left a similar testimony, sealed and certified, and therefore binding upon the world. While he lived, Joseph Smith baffled his fellow men by his teachings, which were so profoundly creative. The keenest minds were perplexed and puzzled before his demonstration of power and leadership. But the fury of so many against him is proof even today that he is not dead in the hearts of men; he is well-fortified and will continue to stand out boldly and clearly in the religious world. He will loom bigger and bigger on the human horizon as the years come and go. The correctness of his views and the soundness of his principles and doctrines will be vindicated fully and completely. He cannot be removed or explained away by slander or vilification. He presented a plan which provides for the exaltation of the individual, the perpetuity and the coherence of the family, and the safety and security of the nation. He put divine approval upon the establishment of our republic and proclaimed freedom and equal rights as essential factors in man's progress and advancement. He declared that America was a land of promise, held in reserve by the Almighty for the fulfillment and the accomplishments of God's purposes. No one has sounded a higher note of patriotism than did Joseph Smith. In his veins flowed the blood of the Revolutionary Fathers, and to him the Constitution was an inspired instrument of government.

Joseph Smith gave to the world a foundation for intelligent faith, and he has also given to honest, sincere

doubters a kindly light to lead them forward and upward to a higher goal and a more satisfying life. His testimony to the world still stands. God bless his memory. May his words and teachings be preserved to bless the human family forever. I pray in the name of Jesus Christ. Amen.

DAVID O. McKAY

(Concluded from page 271)

are placing ourselves under covenant. It will be ideal if, during the fifteen minutes, every man, woman, and child will think as best as he or she can of the significance of that sacred ordinance.

THERE is one other point which might be associated with the passing of the sacrament. It is a beautiful, impressive thing to have our boys administer it. They are the servants; they are waiting upon us and waiting upon the Lord; and have come there because they are worthy to officiate if the bishop has spoken to them properly.

... be ye clean, that bear the vessels of the Lord. (Isaiah 52:11.)

If every boy could sense this, quietly and with dignity he would pass the sacrament to us. Sometimes they pass it first to the organist, as if no moment should be lost before she starts to distract our attention. The music starts at once. No matter how good it may be, the tones of the organ, if we are respectful to the organist, divert our attention from the prayer that has just been offered.

Rather should that young man carry the sacrament to the presiding officer, not to honor him, but the office, as you honored our President tonight. That presiding officer may be the bishop of the ward; if so, let the young man carry the sacrament first to the bishop. After that, pass it to one after the other who sit either on the left or the right of the presiding officer, not going back to the first and second counselors and then to the superintendent. The lesson is taught when the sacrament is passed to the presiding officer. The next Sunday, the president of the stake may be there, who is then the highest ecclesiastical authority. Do you see what the responsibility of the deacons and the priests is? There is a lesson in government taught every day. It is their duty to know who is the presiding officer at that meeting that day. Next Sunday there may be one of the General Authorities. Those young men will have in mind the question, "Who is he today, and who is the presiding authority?"

But the lesson I wish to leave tonight is: Let us make that sacrament hour one of the most impressive means of coming in contact with God's spirit. Let the Holy Ghost, to which we are entitled, lead us into his presence, and may we sense that nearness, and have a prayer offered in our hearts which he will hear.

My thought is partially expressed by Edwin Markham in the following lines:

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!

So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep—
Thought after thought until the little cord
Has greeted to a chain no chance can break,
And we are anchored to the infinite!

God help us, brethren, so to live that we may sense the reality, as I bear you my testimony tonight it is real, that we can commune with our Father in heaven, and if we so live to be worthy of the companionship of the Holy Spirit, he will guide us into all truth; he will show us things to come; he will bring all things to our remembrance; he will testify of the divinity of the Lord Jesus Christ, as I do tonight, and of the restoration of the gospel, in the name of the Lord Jesus Christ. Amen.

J. REUBEN CLARK, JR.

(Continued from page 269)

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds. (II John 7-11.)

When Paul wrote to the Corinthians in his First Epistle, he used these words:

For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . .

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. (I Corinthians 2:2, 4-5.)

Then going on to the eleventh verse, to which I briefly referred this morning:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. (I Corinthians 2:11-16.)

Those scriptures are clear; they need, from me, no explanation.

I HAVE said on other occasions, and I repeat now, that there are being taught amongst us, unfortunately, doctrines which are utterly destructive, not only of Jesus the Christ, but even of God himself, and we must be on our watch that neither we nor our children be influenced, debauched, or polluted by such doctrines.

Recently a man of education (he holds a high scholastic degree), a worthy member of the Church, sent to me a statement of some of the teachings that now are somewhat mooted amongst some of our Latter-day Saints—a few only, I trust. I am going to read this statement to you and make some comment upon the points as I proceed. There are some ten points.

I wish to say to you as earnestly as I may, that, as you will see when I have read them, if they shall attain credence amongst us, particularly amongst our young people, they will destroy our faith.

The first of these statements reads:

"1. God is not an anthropomorphic being."

that is, he does not have hands, or eyes, or feet, or ears, or a voice—

"and not a personal God, nor a Living God."

I remember when Dr. Talmage used to say something not dissimilar from what I shall say, but he made an actual quote, as I recollect, which I can only summarize after these many years. It went about this way:

"Thrust God out of the back door, and he comes in at the front door as the First Great Cause. Thrust the First Great Cause out of the back door, and God enters the front door as a Great Force. Push him out as a Great Force, and he comes back in as a Great Intelligence."

No sane man who can think at all can deny in his heart the existence of God, the God of the Bible, and of the New Testament, and of modern revelation.

The next point:

"2. Man is a creature of the Universe and draws intelligence and ideas (inventions) from the Universe by being in harmony with it."

This statement is not only indefinite, but meaningless. It does, however, seem to postulate a Universe Intelligence, and thus we are back to our great concept of God.

"3. There is no such thing as supernatural experience among men—at any time in history. No revelation directly from God."

This denies all scripture. It denies all divine manifestations to man. It denies his goodness and his mercy and his love. It gives the lie to the commonest experience of man, recognized from the savage to the most highly civilized man;

indeed, it gives the lie practically to our very existence.

"4. Jesus Christ was a revolutionary leader—but not divine."

This, of course, denies the divinity of Jesus. It falls squarely within the observation of John who declared, as I have already read:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. (II John 7.)

"5. Joseph Smith did not see God nor really experience any supernatural phenomena. He wrote the Book of Mormon without divine assistance. He also gave revelations to suit his purpose and the situation without divine assistance."

No man can honestly read the Book of Mormon and then say that this boy Prophet wrote it himself, and the most persistent search has failed to reveal that he stole the book. There is too much in the book to have been written by a boy whom his hostile critics brand as an ignoramus. And it should be said here, he had no opportunity for consulting either the little-known sources, which hostile critics have disinterred in trying to destroy him, or the more widely-known sources of which he probably had no knowledge whatever because they were inaccessible to him. No man of his age could have had in his mind, no matter how much he had studied, merely the allusions contained in the Book of Mormon to the holy scriptures, and all that we have of his that came from him when speaking or writing normally, gives not even a suggestion of his power to compose or to utter those great gems of majestic literature which are so plentifully found in the Book of Mormon and the Doctrine and Covenants.

"6. The value of Mormonism is in its practice and in its system. Its origin need not be basic to one's belief in or acceptance of Mormonism for its value."

Many of us have heard this heresy before. No shallower view of Mormonism can be taken than is thus expressed. The achievements of our people, the growth of the Church, the people's endurance of hardship, misery, penury, persecution, and even martyrdom itself, would have been wholly impossible without the spirituality which lay behind and vitalized their whole lives. This people of ours had the Spirit of God to direct them. Take away from us that Spirit, take away the divinity which lies behind the gospel, and there is nothing left. Had our work not been divinely fathered, we would not have outlived our first ten years of life.

"7. The three-degrees-of-glory story is a myth."

That is, Paul was mistaken, the Prophet Joseph was mistaken, all who

have thought and taught that glory might come to those who live righteously and died with a testimony, some of them as martyrs, were all mistaken and all that they believed in was a myth. Such a concept destroys the teachings of the restored gospel. The words of Paul and the words of the Prophet Joseph were divinely inspired and are the eternal truth.

Here is another mean thrust:

"8. Temple work may occupy old people in pleasant pastime but is absurd and foolish in its objectives."

Thus these antichrists would not only abandon the living but discard the dead, their ancestors and loved ones; nothing would be saved, indeed salvation would for no one be a reality. Every instinct of justice and mercy, every really rational concept of man and his being cries out against any concept such as this. Temple work is part of the restored gospel.

"9. The belief that man might become as God is equally foolish."

This doctrine would, of course, wipe out the great truth of eternal progression. It would thus cut off from man even the hope of advancement hereafter; it violates every concept of the future brought to us by the restored gospel.

"10. Practically every theological idea advanced by Joseph Smith can be found in some ancient religion or in some current beliefs contemporary with his time."

There is truth in the conception that the restored gospel does contain among its truths beliefs held by ancient religions and by modern ones. However, the Prophet Joseph never had the opportunity, never had the books, never had the time to search out from these sources all these various truths from the paganism and the Christianity of the past. It was not humanly possible for him to do so at his age and with the meager facilities at his command. But we know how it came to be that these partial truths were found in pagan teachings of pre-Christian eras: the gospel was on the earth from the time of Adam, and, from then on down, there appeared here and there in the world, among this people and that, recollections of the doctrines and principles of the gospel as they were taught to Adam. Some of the truths of the gospel have always been on the earth.

BRETHREN, this whole brood of false propaganda is an insidious approach and attempt to destroy the gospel plan and to overturn the Church. We must be on the lookout for it. We must fight against it wherever we find it. Hunt out those who preach it, seek to win them to a knowledge of the truth, seek to bring them really into the Church, because as they now stand and as they

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teach and believe they have no place among our membership; pretending membership they are worse than wolves in sheep's clothing; they are, as it were, Satan trying to appear as an angel of light.

Let us care for our youth. Let us not be parties in any way to the paganism, the atheism that is abroad in the world and that is expressed in these statements that I have read, for they will destroy our civilization if they shall come to be the belief of the people and to direct their lives.

God give us the power and the strength to combat these evils. I humbly pray, in the name of Jesus. Amen.

GEORGE ALBERT SMITH

(Concluded from page 267)

the earth and died that we might live again, that he brought about the resurrection and has appeared to the children of men since that time. I marvel how some of our people can lose their faith and go off on a sidetrack when the evidences are as great as they are as to the truth of the gospel.

Among the strongest evidences of the divinity of the work in which we are engaged, and of the mission of the Prophet Joseph Smith are the facts that the Church exists today, more powerful than it ever was, and that the predictions that were made by Joseph Smith as a Prophet have been fulfilled and are still in course of fulfillment. There are no people in the world anywhere, who enjoy the blessings that we enjoy, physically and spiritually. The majority of people do not know God; they do not understand the purpose of life. They have been sidetracked by some of the men whose philosophies have taken the place of the truth. That is the reason that the world is in the condition that it is.

I AM grateful to be here. To look into your faces is a testimony to me of the divinity of this work. Go where you will, you will find no other group assembled, each of whom has faith in God; and if we were to ask all of you how many have a testimony, not a belief because somebody else has said so, but how many of you have an assurance that this is God's work, that Jesus is the Christ, that we are living eternal lives, that Joseph Smith is a Prophet of the Living God, you would answer that you have this testimony that buoys you up and strengthens you and gives you satisfaction as you go forward in the world. And just to test my belief in regard to that, all of you who have this testimony, raise your right hands. Thank you. It is evident by this show of hands that most of you who are here tonight, have received a testimony and know that the truth is upon the earth. Of course the adversary will try to

blind the human family. He will try to lead them into by- and forbidden paths; that is his business. However, if we will live the teachings of Jesus of Nazareth, if we will observe the advice and counsel of the prophets of God, if we will carry out the program that the Lord has given to the Church with which we are identified, we will lead all the world in knowledge and intelligence and in power, because we may have all that the world has, plus the inspiration of the Almighty.

I know that it will not be very long before my work will be finished, in the natural course of events. I have had many experiences and have traveled in the world and mingled with many wonderful men and women, and I would like to say that I learned when I was a boy that this was the work of the Lord. I learned that there were prophets living upon the earth. I learned that the inspiration of the Almighty would influence those who lived to enjoy it, so we are not dependent upon one or two or a half dozen individuals. There are thousands of members of this Church who know—it is not a question of imagination at all—they know that God lives and that Jesus is the Christ and that we are the children of God. He is the Father of our spirits. We have not come from some lower form of life, but God is the Father of our spirits, and we belong to the royal family, because he is our Father.

WE talk about the philosophies of men and hold them up sometimes as a pretty picture, but when they conflict with the teachings of our Heavenly Father as contained in Holy Writ, they are valueless. They will never lead anybody into eternal happiness, nor help him to find a place in the kingdom of our Heavenly Father. We cannot retain that testimony unless we keep the commandments of God. A knowledge of truth will not remain with us unless we live as our Heavenly Father desires and advises us to live.

We sometimes hear people speak of the aristocracies of the world, the royal families of the world. I want to say, the only true aristocracy in the world is the aristocracy of righteousness, and the only families that will persist are those who keep the commandments of our Heavenly Father.

So tonight, let me say, brethren, our missionary field is before us. Our Father's sons and daughters need us. We are grateful for the responses being made to the call that has gone out for missionaries. Some are anxious to go, but because they are not physically able or other conditions are unfavorable we cannot accept their offer. There are in this Church thousands of men and women who are capable of teaching the gospel and who can become more capable by doing their duty in the mission field. They will be blessed with means sufficient to take them to perform the work that the Lord wants us to perform. I would like to say to the

men who would retain their means in preference to laying up treasures in heaven, their wealth will decay in their hands, and their opportunity to gain eternal life in the celestial kingdom will pass them by.

This is the Lord's work. It is his Church. It is his way of preparing us for eternal happiness in the celestial kingdom, and surely not any of those who have seen the result of the gospel of Jesus Christ in the world will question its divinity. Judge the tree by its fruits, and you will find no other tree in the whole world that compares with the gospel of Jesus Christ. There is no other plan in all the world that leads to the celestial kingdom of our Heavenly Father; knowing that, surely we will not be misled by the philosophies and the sophistries of men who pretend to know that which they do not know.

IN conclusion, let me say, I am grateful to be here. I want to thank you for your kindness to me, one of the weakest of all our Father's sons. I know my limitations. I don't stand with the idea that I am more than an ordinary individual, but I thank you for your faith and your prayers for me and for my associates and the brethren who lead this Church. I thank you for the manner in which you stand for that which is righteous and put aside that which is not righteous. I hope that in the near future when another opportunity will be given to the people of this state to manifest their desire to observe the Word of Wisdom and keep the commandments of God, that this group of men here will not be afraid to stand for what our Heavenly Father has advised us to do, regardless of what the habits of the world may be.

I would like to say that the loss of faith in this Church, in many cases, is traceable directly to a violation of the Sabbath day, failure to observe the Word of Wisdom, the advice of our Heavenly Father, failure to attend to our prayers and to thank him for the blessings we enjoy, refusal to give of our substance to those who are less fortunate than ourselves. All these things that are intended to uplift us, if we observe the teachings of our Heavenly Father, become a pitfall for us if we fail to keep his commandments.

God does live; Jesus is the Christ; Joseph Smith is a prophet of the Living God; and the authority of the priesthood is with this Church today and will continue to administer to those who are willing to be ministered unto under the inspiration of our Heavenly Father. I bear you this testimony tonight, knowing the seriousness, if it were not true, of saying it, and I bear it in love and kindness and gratitude to God, and say that I know these things are true, and I bear you that witness in the name of Jesus Christ our Lord. Amen.

MILTON R. HUNTER

Of the First Council of the Seventy

Address delivered at the Sunday morning session of the 116th annual general conference, April 7, 1946, in the Tabernacle



MILTON R. HUNTER

My dear brethren and sisters, it is indeed an inspiration to look into the faces of this vast audience of Latter-day Saints who have assembled here to worship God. I do humbly pray that the Spirit of our Heavenly Father will be with me in what I say this morning. I ask also for an interest in your faith and prayers.

I wish to express, on this occasion, my gratitude to our Heavenly Father for the privilege I have of being a member of the Church of Jesus Christ of Latter-day Saints. I know that all the blessings I have received and do receive, and all that is good that comes to you and me, comes from our Heavenly Father. I do appreciate these things. I am especially grateful for the philosophy of life given to us by the gospel with its assurance of immortality, of the perpetuation of our family ties, and all the things which are near and dear to us as Latter-day Saints which we have received through the inspiration and revelation from God, through Joseph Smith and other prophets. I am grateful for the privilege I have of serving in this Church and do pray to God in humility that I will have strength to do my share in this great and mighty cause with which you and I have affiliated ourselves.

Last night in our priesthood meeting, President S. Dilworth Young gave an excellent talk on missionary work, and President George Albert Smith confirmed the fine things that were said.

Since it is the duty of the Church of Jesus Christ of Latter-day Saints to preach the gospel to all the world, I desire this morning to say a few words on the great and important theme of missionary work.

God has informed us through his holy prophets that one of the most important assignments given to members of the Church of Jesus Christ is that of preaching the gospel. In fact, Joseph Smith declared that—

... the greatest and most important duty is to preach the gospel. (*Teachings of the Prophet Joseph Smith*, p. 113.)

Throughout history the most outstanding men who have lived, such as Adam, Enoch, Nephi, Alma, Paul, and—greatest of all—Jesus Christ, were missionaries. It was in that work that each of them contributed so greatly in altering the history of the world. We are told that the work and the glory of God the Eternal Father and his Only Begotten Son is—

... to bring to pass the immortality and eternal life of man. (*Pearl of Great Price*, Moses 1:39.)

Certainly that is missionary work. It is not surprising, therefore, to have the prophets inform us that to preach the gospel is our most important duty.

The final injunction that the Son of God gave to his apostles before his ascension was:

... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16: 15-16.)

Yet the Savior fully understood that that would not be the last time before his second coming that it would become necessary for his missionaries to receive a divine commission from on high and be sent forth to teach the plan of salvation to the world. He definitely pointed out to his apostles that after they had preached the gospel a great apostasy from the divine plan would take place which would necessitate a restoration of the Holy Priesthood and of the gospel of Jesus Christ. (Read the twenty-fourth chapter of Matthew for an understanding of Jesus' description of the events which should take place before his second coming.) In the course of these instructions, the Son of Man pointed out to his apostles that as one of the final events preceding his advent—

... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

Students of history know that during the Middle Ages Christianity was adulterated with many false pagan beliefs and practices, fulfilling the words of Isaiah wherein he had said:

The earth also is defiled under the inhabitants thereof; because they have trans-

gressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

It became necessary, therefore, for God to withdraw the Holy Priesthood from the Christian Church.

THE Protestant Reformation, which resulted in the establishment of numerous Christian denominations—approximately two hundred and fifty of them existing in America today—bears unimpeachable evidence to the fact that a great apostasy did occur as the Master and the prophets of old had predicted it would. Martin Luther, John Calvin, the Wesley brothers, and the other protestors against the erroneous doctrines which had corrupted Catholicism did not claim divine restoration of the Holy Priesthood nor of the principles and ordinances of the gospel.

John the Revelator, however, had looked down through the stream of time and had beheld that a divine restoration from the heavens would take place. He declared what he had seen in vision as follows:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6-7.)

This prediction was fulfilled on September 21 and 22, 1823, when the Angel Moroni appeared to the Prophet Joseph Smith and told him of a sacred record buried in a hill not far from the boy's home. This record, the angel said, contained the everlasting gospel as understood and practiced by the ancient inhabitants of America, the Nephites. In due time Joseph received from the angel this holy scripture, and, acting under the power and inspiration of God, he translated and published its contents in a volume known as the Book of Mormon. No event in history fulfills John's prophecy as did the coming forth of that sacred book.

Yet, in addition to this heavenly manifestation, other angels came from the presence of God to restore to earth the particular gospel keys and blessings which they had held in their dispensations. For example, John the Baptist, and Peter, James, and John, bestowed upon the heads of Joseph Smith and Oliver Cowdery the Holy Priesthood without which neither missionary work nor the ordinances of the gospel could be officially performed. And finally, on April 3, 1836, Moses appeared to Joseph and Oliver in the Kirtland Temple and gave to them—

... the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (D. & C. 110:11.)

Thus every missionary that is called by the First Presidency of the Church

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of Jesus Christ and set apart by one duly authorized goes into the mission field to speak and act in the name of the God of Israel, and the actions performed are as valid as if Jesus Christ did the missionary work personally. Furthermore, these missionaries are the only servants of God in the entire world who have been divinely appointed, called, chosen, and set apart by the powers of heaven to preach the gospel to the world.

In due course of time after the Church was organized, the Lord placed upon the Twelve Apostles the responsibility of opening the doors of the gospel to all the nations of the earth, and the seventy were commissioned to build up the Church under the direction of the apostles. (*Ibid.*, 107:33-34; 112:14, 28-30, 21-22.) In speaking to the Twelve, the Lord said:

... purify your hearts before me; and then go ye into all the world, and preach my gospel unto every creature who has not received it: And he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned. (*Ibid.*, 112:28, 29.)

History records no human experiences filled with greater love and acts of unselfish sacrifice than those connected with the story of the missionary work of the Latter-day Saint elders. During the past one hundred years, thousands and thousands of them have left their homes when called and have traveled over land and sea, paying their own expenses, to preach the restored gospel of Jesus Christ. Hunger and fatigue, and on certain occasions, even imprisonment and martyrdom have been experienced; yet each Latter-day Saint missionary declares that his services while preaching the gospel gave him the happiest experiences of his entire life.

Every time a crisis has arisen in the Church it has been met with a renewed and increased missionary campaign. For example, in 1837, the panic struck Church members just as it did the rest of the inhabitants of America. Many members apostatized. Conditions were critical. The Lord through the Prophet Joseph, however, met the situation by sending Heber C. Kimball and other elders to England to open a field where hundreds of souls were anxiously waiting to receive the gospel. Again, after the Saints had been driven from their homes in Illinois and had established themselves over a thousand miles west in the heart of the Utah desert, Brigham Young inaugurated a worldwide missionary campaign. During this period, thousands of people were headed westward toward the gold fields of California, but the elders of Israel turned their backs upon gold and their hearts toward winning souls for the kingdom of God.

Today we have reached another vital point in the Savior's missionary pro-

gram. The guns have ceased firing, and thousands of human hearts are yearning for peace, for rest, for truth, and for righteousness. Surely the field is white, ready for harvest; and God is going to give us another chance to fulfill his commandment of taking the gospel to every nation, kindred, tongue, and people preparatory to the coming of the Son of Man to reign on the earth for one thousand years.

BRETHREN and sisters, it is our responsibility to preach the gospel to the world. God has given us the priesthood and the true gospel of Jesus Christ, and he will hold us responsible to teach the plan of salvation to all other peoples. Parents, send your children on missions. Instill in their hearts in their youth the desire to proclaim to the world the eternal principles of truth. If you love your children and desire to do good things for them, you could make no greater investment than to send them on missions. While they are bringing souls unto God, they will as a natural result of their missionary services increase their love, understanding, and testimony of the gospel. Therefore, by sending them on missions you are saving the souls of your children while they are working to save the souls of other people, demonstrating the Savior's statement that "it is more blessed to give than to receive."

Young men and young women, live clean lives, study the principles of the gospel, and carefully prepare yourselves to go on missions so that God can use you in performing his great work. In no other way can you gain more happiness and store up greater rewards of eternal joy in the mansions of your Heavenly Parents. The Son of God has declared:

Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (*Ibid.*, 18:10-16.)

Remember, missionary work is not the work of any man. It is God's work, and we have been given the opportunity to help him accomplish his holy purposes. He is directing the missionary work of the Church of Jesus Christ today through his prophet, President George Albert Smith, even as he has done whenever his Church has been on the earth. Thus missionaries are being sent into the world in increasing numbers. Last month one hundred and fifty

of them were sent to various parts of the earth to carry good tidings to the honest in heart.

I humbly pray that God will touch the hearts of all Latter-day Saints that we may unite our efforts and means for the purpose of preaching the gospel to the entire world. The gospel must be preached, and it is our responsibility.

I bear testimony that God lives and that Joseph Smith was the instrumentality in his hands in establishing the true Church on earth again. May God bless us in our efforts to proclaim the gospel of Jesus Christ to every nation, kindred, tongue, and people, that we might be found blameless at the great judgment day. I humbly pray, in the name of Jesus Christ. Amen.

CHARLES A. CALLIS

(Continued from page 281)

the dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1 Thess. 4:16-18.)

The last prayer in the Bible reads as follows:

Behold, I come quickly. (Rev. 3:11.)

And John prays, as we today pray:

Even so [blessed Lord,] come quickly. (Rev. 22:20.)

Come and stop this carnage and misery. God grant that this gospel may be preached to the great Russian people and to "every nation, and kindred, and tongue, and people."

Oh, Father, send Jesus Christ quickly, that the millennial reign, the golden rays of which are already brightening the hills of coming time, shall begin that we may rest and reign with Christ on earth a thousand years, I humbly pray, in the name of Jesus Christ. Amen.

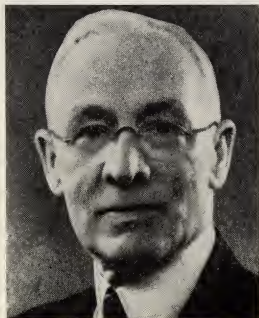
THOMAS E. MCKAY

Assistant to the Council of the Twelve

Address delivered at the Sunday morning session of the 116th annual general conference, April 7, 1946, in the Tabernacle

PRESIDENT SMITH and counselors and my brethren and sisters: I love music. I should like to take this opportunity to congratulate the music committee or whoever it is that has been responsible in arranging for the inspiring music that we have had during this conference. The very beautiful, appropriate music furnished by the

Singing Mothers on Friday brought us all closer to our Heavenly Father, and then we were thrilled yesterday by those more than a hundred young voices from the Manti district of the South Sanpete Stake. I attended a conference a few weeks ago in that stake, and was so impressed with the singing of that young lady soloist that I asked



THOMAS E. MCKAY

the stake president about her. I was informed that she is one of a family of thirteen, in fact she is the *thirteenth*, a very lucky number in her case, I should say. And then the inspiration that we receive from this great Tabernacle choir and the organ and our one and only Brother Evans whom we love so well. No one can estimate the good that this great organization is doing. I join with Brother Kirkham in suggesting that we make more in our organizations and our wards and stakes of our music. There should be a choir in every ward, choruses, Aaronic Priesthood choruses, girls' choruses, and others. I know in the mission field what a great value our choirs are. Scores of families are in the Church today because of our choirs. Our friends who love music and can sing are invited to join the choir, and after singing the songs of Zion for a while, and associating with the missionaries and members, they begin studying the gospel, and then, quite often, apply for baptism. These contacts change their lives. As one young man expressed in a testimony meeting, where he was confirmed a member of the Church, his getting acquainted with the missionaries and the members, and especially the singing of the songs of Zion, had entirely changed his outlook on life. He said, "It is really like coming from the darkness into the light."

The Savior declared:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

WITH the appointment of Elder Ezra Taft Benson as president of the European Mission, I was given a very

kind complimentary letter, signed by the First Presidency, releasing me from my very interesting service in looking after the European Mission. Because of the war my work has had to be carried on largely by correspondence.

I wish to take this opportunity to express publicly my sincere thanks and appreciation for the wonderful opportunity that this appointment, and also, and especially, my other missions in Europe, have afforded me. These missions, spaced as they have been, have given me an exceptionally fine opportunity to observe the practical working of the gospel—to see what a blessing it really is to all those who accept and obey its teachings, to see them come into the light after walking in darkness.

My first mission was from 1900 to 1903. I was home six years and then was again honored by another call, this time as president of the Swiss-German Mission, which comprised at that time—1909 to 1912—Switzerland, Germany, Austria-Hungary, and France. I found that an absence of six years had made quite a difference; many of the children who were, for example, Sunday School pupils, were now Sunday School officers and teachers. I saw the development of these young people as well as all other members who had accepted and were living the gospel. The acceptance of the gospel had given these people also an entirely different outlook on life.

Twenty-five years after this second mission I again had the privilege of returning to Europe, with my headquarters again in beautiful Switzerland. The children who were pupils in the Sunday School in 1900, and Sunday School officers and teachers in 1909 were now, many of them at least, married and had children of their own; some were or had been missionaries; some had emigrated. As I say, these three missions, spaced as they were, gave me a most wonderful opportunity to see what obedience to the gospel of Jesus Christ will really do for people. It had touched every phase of their lives. Their supervised recreation had influenced them socially; the courses of study and outlines for the priesthood quorums and the auxiliary organizations, especially the Sunday School of the Church, had afforded them splendid educational opportunities. They had been affected financially through the great tithing system and fast offerings. Some who had previously spent their money for tobacco, beer and wine and liquor were now using that money to purchase better clothes, more conveniences for the home, better entertainment, and there was as a result more love in the home. The gospel affected them also and especially morally and spiritually. Oh, of course, some were not strong enough to change their way of life and overcome their life-long habits; these, as stated, for reasons best known to themselves, had found the requirements too much. We find that true here at home, even more so I think than in the mission field. It is so easy, for example, to find other things to do

on Sunday than attend meetings. This seems to have always been true; at least I find the following admonition in one of President Brigham Young's sermons on the subject of the Sabbath day:

Now, remember, my brethren, those who go skating, riding, or on excursions on the Sabbath day—and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the Kingdom of God and go to destruction. (*Discourses*, p. 255, first edition; p. 165, 1943 edition.)

When I read this sentence: "Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections," I thought of a statement which I recently read which says:

We never lose our religion by a blowout, usually it is just a slow leak.

And also this:

Many treat their religion as a spare tire; they never use it except in times of emergency.

WHAT President Young states with reference to keeping the Sabbath day holy is equally true with reference to the breaking of the Word of Wisdom, remaining away from sacrament and priesthood meetings, taking the name of the Lord in vain, the nonpayment of tithes and offerings. Tithing for many is one of the most difficult of spiritual exercises we are asked to take. And do you know why? Because it strikes at the destruction of one of the most effective weapons used by Satan for the destruction of mankind, namely, the love of money. A person or a nation that will pay an honest tithing will never worship gold instead of God. The love of money, we are told, is the root of all evil. At any rate we all know that it is the love of money, of power, of dominion of the sea as well as of the land and the people themselves that has caused many of our wars—yes, the principle of tithing properly understood and lived would go a long way to doing away with wars. This commandment and all others given by our Father in heaven are for our spiritual development, for our happiness and joy in this life. They are to keep us alive and growing spiritually, our guidesposts. They are reflectors along life's highway to keep us from becoming lost, or, to quote a famous radio voice:

We are much like travelers driving along a highway by night. There faithfully placed are reflector signs to warn of hazardous curves and dangerous crossroads. The light of our cars pick up the signs, and they reflect to us their warning or direction—if we have the light! But if our light is dark the signs are dark. They have no meaning for the unlighted lamps.

These commandments I have referred to, and others, are given us as means of keeping the light burning, keeping

(Continued on next page)

alive spiritually. One of Dr. Karl G. Maeser's sentence sermons says:

One who has lost the spirit of the Lord is spiritually dead.

The gospel has certainly been a light shining in the darkness for our members in the war-torn countries, and also and especially for our servicemen and women during the terrible war years just ended—at least we hope they are ended. Scores of letters have been received testifying of the comfort and blessings of the gospel. I will take time to refer to only one or two. Here is a paragraph written by one of our Mormon chaplains, addressed to the servicemen's committee:

Not many days ago I had a deeply spiritual experience that gave me added proof of the power of the gospel to make men brothers spiritually. By chance I read in one of the theater news sheets the report of a Christmas program conducted by Protestant and Catholic German P.O.W. chaplains stationed at the 99th Field Hospital near Pisa. The news item stated that the special music was presented by the P.O.W. orchestra and a "Mormon" vocal soloist.

The following day I went in search of this "Mormon" P.O.W., and with the help of an American chaplain I found him, a former Dresden District missionary, who served for a year and a half under President Rees in the East German Mission—Elder Hans Karl Schade, 25 Sebnitzer Street, Dresden, Germany. A few days previous to our meeting, the theater chaplain, Colonel Frank Brown, had met Elder Schade at a worship service and when he found Elder Schade was a Latter-day Saint, he gave him my name. And so when I first saw Elder Schade in the eye clinic where he now works, he extended his right hand and said, as he walked towards me, "Brother Braithwaite, thank God for this meeting." I shall never forget that expression—nor Elder Schade. In the presence of another chaplain and my interpreter, we spoke with complete freedom and with an understanding that destroys distrust, vengeance, or hate. We met on common ground, and thanked God for our fellowship in the gospel. It was at the time when I asked him to sing for me and our men, and to attend our L.D.S. services in Leghorn, that he reminded me he was a prisoner of war. However, even the restrictions involved caused no seeming barriers in our relationship. An understanding commanding officer gave permission for him to sing for us, and for us to go to his office to visit him.

The work of the army occupation tests the moral fiber of our men as perhaps it was not tested in war. Temptations are great and many. It demands a clear understanding of why we are here, patience, self-discipline, and self-control. Our job is important, and by and large the L.D.S. men are meeting the demands it makes on them.

THE following is quoted from a letter dated March 14, 1946, at Basel, Switzerland, from Elder Ezra Taft Benson, president of the European Mission: I hope you will pardon me for reading this first paragraph; it is quite personal, but I do appreciate it so much:

Dear President McKay:

As you will note, I am here at the spot

which you loved so much, with the people who love you so dearly. Everywhere we have been we have found many people who know you and love you and have asked about you and shown disappointment in your not being here.

As you probably know, we have already made a trip into France, Belgium, Holland, Norway, Sweden, and Denmark, and now we are here in Switzerland preparatory to making a complete tour of the Occupied Areas. We have already attended district conference at Karlsruhe last Sunday. During the next two and a half weeks we will be in the military zones and in Czechoslovakia. From there we will return to Basel, and then continue on to Paris, Belgium, and Holland again before returning to London.

I will not comment on conditions which we found except to say that the deep faith of the Saints in these missions has been a source of joy and satisfaction. The willing service and clean, exemplary lives of the many Latter-day Saint servicemen who have been among the people of Europe have left a splendid impression over here.

Yes, the gospel is a light shining in this war-torn world, and it will also show the way to a permanent peace if our "Father's children," as President Smith so kindly and tolerantly refers to his fellow men, would but do the will of the Father. He loves us; he is our Father—we are all his children; and he has given us the gospel for our happiness and joy in this life. We could have a heaven on earth if we would but keep the commandments of God.

... men are, that they might have joy. (II Nephi 2:25.)

The Savior says:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

I cannot give you a testimony of the divinity of the work—you cannot give me one—it must come through the Spirit of God. There are laws governing these spiritual matters as well as the physical and mental. President Grant used to quote so often:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21.)

And a testimony of the divinity of the Church is received only by obedience to the spiritual law—"If any man will do his will, he shall know"—that means study, work, pray, keep the commandments, and our Heavenly Father will reveal to each of us, as he did to Peter, the divinity of his Son. When Jesus asked Peter, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the son of the living God." Notice what Jesus answered: "For flesh and blood"—the Christ was flesh and blood—"for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

I feel very humble and extremely grateful that I am able to bear you a similar testimony. I too know that God lives, that Jesus is the Christ, that this

is his Church, the Church of Jesus Christ of Latter-day Saints, not the church of Joseph Smith. He was the servant however, the prophet called of God to establish the Church in this dispensation with the same organization that existed at the time of the Savior, and it is here for the last time, never again to be taken away or given to another people, until the Savior shall come to rule and reign in person. May we keep oil in our lamps—keep the light burning, that others seeing our good works, our example, may glorify our Father in heaven, I pray, in Jesus' name. Amen.

JOSEPH FIELDING SMITH

(Continued from page 275)

earth; and in that day that they are fully ripe in iniquity they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil heathen their souls, and leadeeth them away carefully down to hell.

(This has reference, if you please, largely to those who are in Zion.)

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. (II Nephi 28:15-23.)

THERE is much more that I would like to present if time would permit. Let me call your attention to the fact that this world is not growing better. If I may be pardoned for the expression: We need not "kid" ourselves into thinking that this world is growing better. If so, then the prophecies have failed. This world today is full of wickedness. That wickedness is increasing. True, there are many righteous people scattered throughout the earth, and it is our duty to search them out and give unto them the gospel of Jesus Christ and bring them out of

Babylon. The Lord has said to them: "Go ye out of Babylon," which is the world.

Now the Lord has said this is the last time the gospel should be given to men and his servants should cry nothing but repentance, and he has further said:

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

And my vineyard has become corrupted every whit; and there is none which doth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness. (D. & C. 33:3-5.)

And for what purpose is the gospel preached? To bring the people to a knowledge of the truth and as a witness before the end of the world shall come or the end of wickedness. Even before the organization of the Church, back in 1829, the Lord drew attention by revelation to the preaching of his servants, and he said:

And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them. (D. & C. 5:18.)

This was said more particularly in reference to the testimonies of these men who are witnesses of the Book of Mormon, and their testimony has gone forth through all the world. But this is also true of the testimonies of all others who have gone forth to preach the gospel. Then the Lord adds:

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (D. & C. 5:19, 20.)

The Lord has placed upon us the responsibility to preach the gospel, but there is another great responsibility. I think some of our missionaries have had an idea that all we had to do was to make friends, and if they wanted to come in the Church, well and good, and the missionaries have not realized that they were under the obligation to leave a warning, and it is just as necessary that we warn the world as it is to declare the way of eternal life. The Lord said to the missionaries who went out in the early days:

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88:80-82.)

Every missionary who goes out should see to it that he leaves his testimony, so that he will be free as the Lord has declared he should be in section four of the Doctrine and Covenants; and so that every man with whom he comes in contact should be warned and left without excuse, and thus the blood of every man may be upon his own head.

If you think the world is getting better, just observe and witness the vulgarity and the near-approach to indecency that we find published in some pictorial magazines, and so frequently on the screen. Think of the corruption and the debasing conditions due to the indulgence in liquor and tobacco and other narcotics and drugs. Think of the immorality which is so prevalent throughout the country. We are made aware of the evils which existed in our army camps by the reports in the

papers, the magazines, and from the lips of our own boys who have returned. Now pressure is brought upon us to bring to pass the compulsion of our youth at the tender years when they are most impressionable, and force them into military camps where they will have no protection, or very little, from the vices which are so prevalent in army camps. I want to say to you, my brethren and sisters, for one, I am opposed to it!

Now let us go forth and preach this gospel with the understanding that we have the dual responsibility of bearing witness and leading the righteous, the honest, to a knowledge of the truth, and then leaving all others without excuse, by the witness which we bear to them.

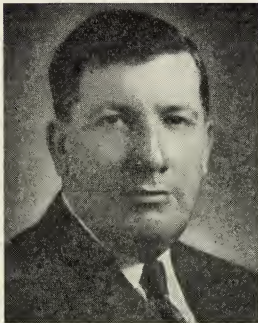
I ask it in the name of Jesus Christ. Amen.

SUNDAY AFTERNOON

JOSEPH L. WIRTHLIN

Of the Presiding Bishopric

Address delivered at the Sunday afternoon session of the 116th annual general conference, April 7, 1946, in the Tabernacle



JOSEPH L. WIRTHLIN

WHENEVER called upon, my brethren and sisters, to perform this great task, I always ask the Lord to quicken my mind and loosen my tongue, and I hope that that prayer has a response in your hearts in my behalf today.

We frequently hear the question asked: "What is there in a name?" And thinking of names, we always think first of family names. We think of the great names in the fields of education, industry, statesmanship, but what about the names in the great realm of religion? In retrospect there are many that come

before us—the names of Confucius, of Buddha, of Mohammed, and of Jesus Christ. As we think of the first three, their names identify them as men who endeavored to teach their followers certain philosophies, philosophies of men, with some elements of truth in them. But what about Jesus Christ and his teachings, and furthermore, what do we find in his name? In the use of his name, there is also an immediate mental connection with the Godhead. His followers proclaimed that he was the Son of God, for we read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1-5; 14.)

To the early followers of Jesus Christ, he was with God in the beginning. He was God, and to him was given the great commission of creating the earth and all the things that are now upon it. And furthermore, because his plan of salvation was accepted in the pre-existent councils in heaven, he revealed himself to mankind in the flesh, the Only Begotten of the Father. In analyzing this declaration and comparing it with the theories and teachings of Confucius, Buddha, and Mohammed, we find a great difference in the claims of these great religious teachers.

The above declaration of John must of necessity be supported with tangible evidence that Jesus Christ was the Son of God, a member of the Godhead who revealed himself to mankind in the flesh for the purpose of redeeming mankind from the sin of Adam. The great evidence to sustain the above claims is

(Continued on next page)

found in a promise made by the Savior wherein he declared:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15:26.)

The great difference between Jesus Christ, the Son of God, and the other great religious teachers of the world was that after he left the earth, the third member of the Godhead, even the Holy Ghost, would testify to the races of men on earth of the divine mission of the Lord, Jesus Christ.

NEARLY two thousand years have elapsed since Christ was upon the earth, but untold thousands have enjoyed the revelation of the Holy Ghost that his mission was divine. A modern-day prophet, Brigham Young, states most emphatically that any honest searcher of truth can know that Jesus was the Christ in the same way that Peter knew it. As you recall, the Savior was traveling in the country with his disciples and turning upon them asked this question: "... Whom do men say that I the Son of man am?" As I visualize that scene, his followers were dumfounded and rather hesitantly answered: "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." The second time the Savior asked the question: "But whom say ye that I am?" Peter, the humble fisherman, without any reservation declared: "Thou art the Christ, the Son of the living God," and the reply immediately came from the Savior: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.) How was it possible for Peter to answer this question without any hesitation or reservation? It was possible because the Holy Ghost revealed this great truth to him, and in this event we see that the Holy Ghost does reveal the fact that Jesus Christ is the Only Begotten of the Father in the flesh, the Son of God, the Redeemer of the world.

Again we ask the question: "What is there in a name?" In the name of Jesus Christ there is salvation and exaltation to the children of our Heavenly Father, for we read in the Acts of the Apostles:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

In his ministry Christ taught the people to accept his name, to take his name upon them. In the matter of prayer he said:

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (John 14:13.)

With reference to belief and faith he said:

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But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (John 1:12.)

He taught the principle of repentance, forcibly declaring in Luke:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24:47.)

John the Baptist, forerunner of Christ, taught the gospel of repentance and baptism by immersion for the remission of sins, and in the course of events, the Savior appeared applying for baptism. Ecclesiastical history declares that when he came up out of the water, the heavens were opened and the Holy Ghost appeared in the form of a dove, and the assembled multitude heard the voice of the Father saying: "... This is my beloved Son, in whom I am well pleased." (Matt. 3:17) again proclaiming the great truth that Jesus Christ was the Son of God, the Redeemer of the world.

... Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost. (Matt. 28:19.)

Admission into the kingdom by baptism, as the Savior so declared to Nicodemus, was in the name of the Godhead including the name of the Savior. Other promises he made in his name:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:16-18.)

IN contemplation of the great ministry of our Lord, his name stands out preeminently as the only name under heaven whereby the children of men can enjoy the blessings of salvation and exaltation. In fact, his name is the password into the kingdom of our Heavenly Father.

Paul in preaching to the Ephesians declared that Jesus gave some apostles, some prophets, some evangelists, some pastors, and some teachers, and may I also point out to you that in the New Testament, there is an abundance of scriptures to prove without question wherein high priests, seventies, elders, priests, teachers, deacons, and bishops were selected, these offices being made an integral part of the great Church organization. After the selection of Church officers and its organization, did the Church carry a name, and if it did, what was its name two thousand years ago? Did it carry the name of Peter; was it the church of John or Matthew? It was not; it carried the name of its great organizer, the Lord, Jesus Christ. Read, if you will:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:13.)

It logically follows that if the Savior was to have pre-eminence in all things, the most pre-eminent of all these would be this great organization called the Church which should carry his name. We read:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Ephesians 5:23-24.)

We see in this comparison that the Church was to take the name of Jesus Christ, its head, and become subject, just as the wife takes the name of her husband and becomes subject to him. So the Church in the days of Jesus Christ carried his name.

At the trial of the Savior, when he stood before Pontius Pilate, the Roman ruler declared that he could find no guile in the man, but to appease the Jews, his subjects, he ordered the crucifixion. He did something more to please his subjects, for John declared:

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. (John 19:19.)

Little did Pontius Pilate realize when that name was nailed to the cross at his command, wherein the Son of God hung, that name would become the best known among the children of men, the only name under the heavens whereby we might enjoy a place in his kingdom.

While the Savior's body lay in the tomb, we are told by Peter that his Spirit visited the spirits who, in the time of Noah, were a disobedient people upon the earth and were swept away by the flood, teaching them the importance of his name and that by obedience to the gospel that he had proclaimed upon the earth, they too should enjoy salvation.

ACCORDING to the records found in III Nephi in the Book of Mormon, Jesus Christ as a resurrected being appeared to the inhabitants on the American continent, teaching them to take upon them his name, and furthermore that the application of the ordinances of the gospel was to be done in his name. Shortly after the departure of the resurrected Savior from the earth, Paul declared to the Galatian Saints:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:6-8.)

This statement is an evidence that other principles and doctrines were being taught and that the great apostasy from the Church of Christ was already in process, and furthermore that as a result of the apostasy, the name of Jesus

Christ had lost its significance among men. Men were taught to pray in the names of men and women who out of the changed doctrines of the Savior became so-called saints, standing between the people on this earth and God rather than Jesus Christ. During this period we hear no more about apostles, prophets, pastors, teachers, high priests, seventies, elders, bishops, priests, teachers, and deacons, but new officers with new titles took their places. The efficacy of faith was lost in that men were taught to believe that they might be saved by faith and grace rather than by faith and works. The principle of repentance became one wherein the forgiveness of sins could be purchased. The ordinance of baptism was changed, and the organization lost its identity as its first title "Jesus Christ" had another substitute. As the dark clouds of apostasy settled over the earth, there were some great men who declared that there would be a change, a reformation. Among these were Martin Luther, John Calvin, Roger Williams, who declared that the Church of God was no longer upon the earth. Sincere in their declarations and in their efforts, they were unable to restore the Church organization with its name, ordinances, and principles as the Lord, Jesus Christ first gave them to the world.

OUT of the turmoil and the adverse opinion in the world, a young man, sincerely wishing to know which of all the churches was the Church of Christ, fell upon his knees among the giants of the forest, calling upon God for divine direction to the end that the true Church might be revealed to him. In answer to the prayer of the fourteen-year-old boy, God, the Eternal Father, and Jesus Christ, his Son, appeared, the Father saying to Joseph Smith: "This is my Beloved Son, hear him!" reaffirming to the world that Jesus Christ was the Son of God, a resurrected being, that the Father and the Son were two distinct personages with bodies, parts, and passions. Joseph Smith received instructions from the Father and the Son and thereafter was visited by heavenly beings who indicated that their visits were in the name of the Savior, again establishing upon the earth that all things were to be done in his name as the apostles of old taught the people.

The eighteenth section of the Doctrine and Covenants parallels the verses found in the book of Acts, wherein the significance and the power of the name of the Lord Jesus Christ was restored to the earth. It reads:

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. (D. & C. 18:23, 24.)

It is a grand and glorious truth to contemplate that in this day, your day

and my day, Jesus Christ has again spoken to the world, restoring the gospel and all its saving ordinances to the end that the children of our Heavenly Father might enjoy salvation and exaltation in his kingdom.

Here are familiar words spoken two thousand years ago and again reiterated in the words of the Savior to the Prophet with reference to prayer, indicating again that his name was to become the watchword of salvation:

And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church. (Ibid., 24:5.)

And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. (Ibid., 50:29.)

John the Baptist appeared to Joseph Smith and Oliver Cowdery, bestowing upon them the Aaronic Priesthood, with these words:

Upon you my fellow servants, in the name of Messiah I confer the priesthood of Aaron. (D. & C. 13:1.)

May I ask the question, was there ever a time in the history of the great reformers or any other religious leaders when they claimed that divine messengers came from the heavens above in the name of Jesus Christ or in the name of the Messiah, bestowing upon them any or part of the priesthood? The answer is no. The restoration of the ordinance of baptism brought with it the mandate that men and women were to be baptized in the name of the Father, of the Son, and of the Holy Ghost. The confirmation of members of the Church and the promise of the gift of the Holy Ghost were to be done in the name of Jesus Christ. Administrations to the sick were to be performed in his name. The revealed blessings on the sacrament were to begin with these words: "O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ." (D. & C. 20:77, 79) and so on.

FOLLOW through the restoration of the gospel, if you will. The significance of the name of Jesus Christ is most impressive, restoring to it the same place that it held when he taught men upon the earth two thousand years ago. With the restoration of the ordinances and principles of the gospel, the Lord again, as Paul once declared, gave some apostles, prophets, evangelists, teachers, pastors, high priests, seventies, elders, bishops, priests, teachers, and deacons, and with the restoration of these offices in the priesthood of the Church, the Church was again organized just as perfectly as it was in the days of Peter and John. Something more than the restoration of the gospel, ordinances, principles, and organization was necessary, and what was that? The name by which it might be identified in the world, which name had been taken from the earth when the great apostasy took place, and is it not singular then that all the great religionists failed to

(Continued on next page)

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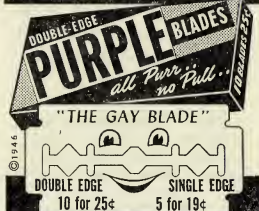


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**The
Salt Lake
Tribune**

JOSEPH L. WIRTHLIN

call the churches organized by them the Church of Jesus Christ but through the providence of God, it was not to be. Hence, the name was reserved for the day when through the Lord's instrument, Joseph Smith, the Church was again restored to the earth. We read in a revelation known as the one hundred fifteenth section of the Doctrine and Covenants the words of the Savior to the Prophet relative to this matter:

Verily thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter: And also unto you, my servant Edward Partridge, and his counselors: And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world; For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (*Ibid.*, 115:1-5.)

With the restoration of the name, the organization was now complete with the priesthood, all its officers, ordinances, and principles that existed in the ancient Church as Christ taught them. The restoration of the name is one of the greatest evidences of the divine calling of the Prophet Joseph, the Church in the latter-days being known as the Church of Jesus Christ of Latter-day Saints.

The members of this Church carry a great and grave responsibility in using the title Latter-day Saints. As I think of my own life, I wonder if I merit the name Latter-day Saint. Do you ponder over this divine title, determining whether or not your lives are compatible with the title of Latter-day Saint? We only become Latter-day Saints insofar as we live the gospel of the Lord, Jesus Christ, and a real Latter-day Saint is willing to take upon him the full name of the Lord, Jesus Christ, keep his commandments, his covenants. It demands wholehearted, devoted loyalty to the anointed of the Lord who preside over his Church, and beyond that cleanliness of life is a prime requisite, for I am convinced that anyone who claims to be a Latter-day Saint and drinks a glass of beer or smokes a cigaret is not entitled to the divine title of Latter-day Saint.

The Lord's people are a covenant people under solemn obligation to him so to live as he has declared to the Prophet Joseph to become a standard to all the nations, and if there was ever a time in the history of the world when it needed a people that would manifest in its lives all the principles of the gospel, that time is today.

JOSEPH SMITH declared prophetically on the banks of the Mississippi River on the sixth day of August 1842, almost two years before he was mur-

dered, that this people would move to the Rocky Mountains, becoming a great and a mighty people. I wonder what he meant by the word "mighty." Were we to become mighty in politics, in the industrial world, or were we to become mighty in righteousness? My interpretation of this prophecy is that we were to become mighty in righteousness, and out of our might in righteousness we would set the world an example. We would become a light, a standard to a misdirected, misled, and faithless world. So in the final analysis of the Lord's plans, he bestowed his name upon the restored Church to identify us from the rest of the world by being called Latter-day Saints.

It is a far cry from the days of Pontius Pilate when he ordered the name of the Savior nailed to the cross; "Jesus of Nazareth, king of the Jews," to the day when John the Revelator saw in a vision and declared:

And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. (Rev. 19:16.)

In his name the Lord promised that he would appear as the Lord of lords and King of kings to all those who live the gospel of Jesus Christ, meriting the title of Latter-day Saints, and they should have this blessing:

They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things—They are they who are priests and kings, who have received of his fulness, and of his glory; . . . These are they whose names are written in heaven, where God and Christ are the judge of all: These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical. (D. & C. 76:54-56; 68-70.)

Again the question is submitted: "What is there in a name?" What is there in the name of Jesus Christ?

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. (*Ibid.*, 18:23, 24.)

May God bless you and may he bless me, that we will so revere the name of the Lord Jesus Christ, that we will keep his commandments and enjoy all the blessings involved therein, I ask in his name. Amen.

MARK E. PETERSEN

(Continued from page 288)

BUT merely to be given their independence did not mean that they were set up as a new nation. A government must be established. Did God follow through and fulfill the prophecy in the Book of Mormon as uttered by his Beloved Son to the Nephites? He did by

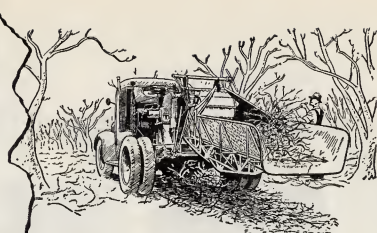
(Continued on page 342)

THE IMPROVEMENT ERA

IDEAS

from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. Safeway reports (not necessarily endorses) his findings because we Safeway people know that exchanging good ideas helps everybody, including us. After all, more than a third of our customers are farm folks.



CHOP, CHOP, CHOP AND THE ORCHARD'S CLEANED UP!

This strange mechanism is a portable orchard brush cutter designed by S. P. Stow of Goleta, California. Built in his ranch shop, the brush cutter is mounted on the rear of a light truck, powered with a Chevrolet engine. It chops brush into small pieces which can easily be disced into ground. With this brush cutter two men can do the work of a four man crew hauling out the old way, and do it slicker and quicker. New model now being built will be even more powerful — also self-propelled.

NOW PEANUTS "COME CLEAN" QUICKER



Down around Waller, Texas, peanut growers like Ellis Brejcha have been busy working out ideas to cut costs in peanut production — help peanut oil compete with cottonseed oil and other vegetable fats. Shown here is Mr. Brejcha's "peanut combine," claimed to cut production costs in half. It also improves nut quality by speedier harvesting before the fall rains begin. Windrows of wilted

peanut vines are lifted by the pick-up part of Mr. Brejcha's tractor-pulled machine and fed into the thrasher. In one continuous operation the nuts are bagged, the straw left.

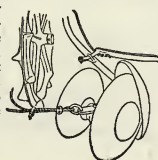
A GOOD SAFEWAY IDEA IS "CHANNEL ICING" FOR PRODUCE

Recently a representative of Safeway's Eastwest Produce Company advised a grower-shipper to try "channel icing" in reefer cars, in addition to top icing and standard refrigeration. (Sketch here shows new "channel ice" method — cakes of ice down center of reefer.) The produce — corn, in this case — arrived in tip-top condition. Growers benefit when produce gets to market fresh and flavorful, for then consumers gladly buy more. Safeway food experts constantly "keep an eye out" for improved methods which can help growers and shippers.



VINE HOE THAT "THINKS" DOES STRAIGHT-LINE JOB

E. S. Thompson of Strathmore, California, figured out this special vine hoe to permit maximum one-direction cultivation in vineyards, orchards (except low-hanging citrus) and along fences. Trigger on arm ahead of discs contacts grape bole, tree trunk or fence post. This contact operates a clutch, which pulls discs away from obstacle without interrupting forward movement. Note cable on pulley running from discs to clutch. Extra shield disc increases area cultivated without injury to vines or trees. Hoe gets weeds where ordinary machine tools can't operate.



- Safeway buys direct, sells direct, to cut "in-between" costs
- Safeway buys regularly, offering producers a steady market . . . with no brokerage fees
- Safeway pays going prices or better, never offers a price lower than producer quotes
- Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution . . . so consumers can increase their consumption

SAFEWAY — the neighborhood grocery stores

MARK E. PETERSEN

(Continued from page 340)

raising up and inspiring the men who drafted the form of government for this land. He inspired those men to write the Constitution of the United States, and that Constitution is the means by which God wrote into the law of this land the principles of free agency. So the Lord said:

... it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. (D. & C. 101:79, 80.)

And, furthermore, not only did the Lord raise up these men and inspire them to write free agency into the government of this land, but he declared his intention that the elders of this Church should defend that Constitution and the freedoms and the rights allowed us in that great document. And so he said, "that law of the land, which is constitutional," and I call your attention to the phraseology:

... that law of the land which is constitutional, supporting that principle of freedom in maintaining the rights and privileges, belongs to all mankind; and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; And as pertaining to law of man, whatsoever is more or less than this, cometh of evil. (D. & C. 98:5-7.)

In regard to that last sentence, it is my interpretation that laws which are not in harmony with the principle of free agency and therefore not in harmony with the spirit of the Constitution, "cometh of evil."

Then the Lord continues:

I, the Lord God, make you free, therefore ye are free indeed; and the law—

that is the constitutional law—

also maketh you free. Nevertheless, when the wicked rule the people mourn. (D. & C. 98:8, 9.)

AND so the Lord seems to teach us that it is a part of our religion to preserve and fight for and defend the Constitution of the United States with all its rights and freedoms as provided therein. It was with this thought in mind that President Heber J. Grant said:

From my childhood days I have understood that we believe absolutely that the Constitution of our country is an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. Concerning this matter it is my frequent pleasure to quote the statement by Joseph Smith, regarding the Constitution: "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."



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2 cups sifted

GLOBE "A1" ENRICHED WHEAT EMERGENCY FLOUR

1 1/2 teaspoons soda	1 1/4 cups sugar
1 1/2 teaspoons double-acting baking powder	2 eggs
1 teaspoon salt	3 squares chocolate, melted
1/2 cup vegetable shortening	1 cup buttermilk
	1 teaspoon vanilla

Sift flour, soda, baking powder and salt together three times. Cream shortening and gradually add sugar, creaming well. Add eggs one at a time, beating about one minute after each addition. Blend in melted chocolate and vanilla. Add dry and late. Combine buttermilk and vanilla. Beat liquid ingredients alternately to creamed mixture, beating well after each addition. Pour into two greased, floured, 8-inch layer cake pans. Bake in moderate oven (375° F.) for 30 to 35 minutes.

Then, President Grant continues, after quoting the Prophet:

And such the Constitution of the United States must be to every faithful Latter-day Saint who lives under its protection. (*Gospel Standards*, p. 128, 129.)

Brigham Young also believed that it was part of our religion to defend the Constitution of the United States. Said he:

We mean to sustain the Constitution of the United States and all righteous laws. We will cling to the Constitution of our country, and to the government that reveres that sacred charter of freemen's rights; and, if necessary, pour out our best blood for the defense of every good and righteous principle.

He continues:

To accuse us of being unfriendly to the Government, is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts. (*Discourses*, pp. 358-359.)

At another time, with this same thought in mind, Brigham Young again spoke and said:

How long will it be before the words of the prophet Joseph will be fulfilled? He said if the Constitution of the United States were saved at all it must be done by this people. It will not be many years before these words come to pass. When the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the "Mormon" Elders to save it from utter destruction; and they will step forth and do it. . . . if it is sustained on this land of Joseph, it will be done by us and our posterity. (*Ibid.*, pp. 360-361.)

I APPEAL to every Latter-day Saint to accept the divine principle of free agency and to adopt it in his life. I appeal to you to remember this principle when you are confronted by organizations and groups and movements in this country, which are now arising and assuming great power. Before you become engulfed in them, measure their practices and their purposes by the measuring rod of free agency, and you remember that God said it is not right that any man should be in bondage one to another. Remember, also, what Richard Evans told you yesterday, that it is not right that we should be commanded in all things, and don't you allow yourself to be commanded in all things by any group or agency. You preserve the free agency that God has given to you, because if you don't you will suffer all the days of your life.

You remember that you are to be true to the Constitution of the United States. I appeal to you to accept as the word of God, the declaration that appears in the revelation in section one hundred one of the Doctrine and Covenants, wherein the Lord says he did raise up men and inspired them to write the Constitution. I appeal to you, every

(Continued on next page)

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MARK E. PETERSEN

one, to be true to the trust that God has placed in you, to preach the gospel throughout the world, as has been declared here today. But remember that you cannot preach that gospel without freedom of speech, and you cannot publish that gospel without freedom of the press, and you cannot gather together in congregations without freedom of assembly, and you cannot worship the Lord your God according to the dictates of your own conscience without freedom of religion. And remember that every time you give up any of your freedoms, whether it be to some economic or political group, or to any other group, you jeopardize these four freedoms of which I have spoken.

I appeal to you to accept as the word of God that which I have quoted to you which says that you, the elders of Israel, are justified by God in defending your constitutional privileges. I appeal to you to be true to your one hundred thousand sons who have fought for liberty, to the eight thousand of your sons who have been wounded and bled in battle. Do not betray the five thousand Latter-day Saint boys who died that freedom might live. Remember that you have a responsibility to preserve freedom in America. Remember always the glorious prayer that is written into the last stanza of "America" which was sung so beautifully this morning by the Tabernacle choir:

Our father's God! to thee,
Author of liberty,

To thee we sing;

Long may our land be bright
With freedom's holy light!

Protect us by thy might

Great God, our King.

I pray that we may have the courage and the wisdom to accept the truth, that the truth may keep us free, and I ask it in Jesus' name. Amen.

GEORGE ALBERT SMITH

*Address delivered at the Sunday
afternoon session of the 116th
annual general conference,
April 7, 1946, in the
Tabernacle*

WE are very much blessed today by information that has come from one source or another. Lest we overlook it I would like to say that Brother John H. Taylor of the First Council of the Seventy has been seriously ill, and while he is not considered well enough to participate in the activities of this conference, he has been present with us, and we are very glad that has been the case.

This morning at three o'clock, Captain Howard Badger, one of our Latter-day Saint chaplains, arrived here by air. He has been helpful to Brother

Benson in that field of activity in Europe, and I am sure if there were time we would be delighted to have Brother Badger give us some information about his experiences over there. He has performed a splendid service. By the way, there are quite a number of our men in uniform here today who were here yesterday, some of whom have been willing and have desired to bear their testimonies and tell of their experiences, but unfortunately our conference seems to be just one day short of the time we need. We are grateful to have them home with us, and I am sure the Lord will bless them and magnify them.

ALBERT E. BOWEN

(Continued from page 282)

attachment to the character of Jesus. It may as well be frankly recognized by American educators that the days of Christian cultural solidarity in America are over.

Now we know the worst. America is no longer to be a Christian nation.

This is all of a piece with the action of a teacher who, evidently determined to do his part about getting rid of the "myth of God," under the guise of giving what he called a "maturity test," submitted two questions: first, "Do you believe in a supreme being?" second, "Do you rely upon him for aid?" The student answered "yes" to both, and the teacher promptly marked him down as woefully immature. This same teacher, no doubt, would be very explosive if anyone taught religion in the school, but he does not have enough respect for the law, whether written or resting in a code of honor, to refrain from violating the spirit of it himself, by teaching irreligion even to the extent of disbelief in Deity.

He cannot prove that the student was wrong, yet unhesitatingly he marks him so, and so declares. Then some people complain about authoritarianism in religion. That teacher is not very smart either, for, dependent upon his caprice for graduation, the student soon learns what kind of answer the teacher wants, and gives it to him, even though he does not believe a word of it.

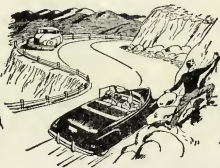
Now, lest anybody think that this is intended as a wholesale charge against teachers, I at once file my disclaimer. I know that in the schools are many of the most highly honorable and punctilious, who revere God and practice true religion, but the occasional ones, such as I have instanced, show what forces the church and the home and society have to meet, if they desire to preserve the stabilizing power of religious faith. Parents, at least, should know the task that is cut out for them.

For two thousand years now, men have regulated their lives by the teachings of Jesus. They hold sway among five hundred millions of civilized people. Do you suppose that five hun-

(Continued on next page)

Rediscover the West with Chevron Supreme Gasoline

Three things not to forget on your Yosemite holiday



Gosh! Almost forgot the old fishing hat...and for weeks we've been dreaming of matching flies against Merced River Rainbows. Got the hat? Let's go! But first, let's stop for...

A tank of Chevron Supreme Gasoline. War-born blending agents in this great premium gas make cars "live" under the throttle. It's tailored to suit local driving conditions, too. And...

We'll use a Chevron National Credit Card. It's good everywhere, keeps track of car costs, saves carrying extra money. Yes sir, Chevron makes every trip a happy highway holiday.

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ACCOMPLISHMENT should always be the result when energy is expended. Yet, like a dizzily spinning top, many businesses go 'round in the preparation of advertising and get nowhere. Month after month, the same thing happens again and again and nothing is accomplished but the expenditure of dollars that could be made to produce results. The function of a printing organization today is to help clients to plan printing that builds sales—to take copy and dramatize it, make it so irresistibly attractive that it must naturally draw the reader's attention. The waste of which we speak is often due to lack of understanding. Realization of this has made us sales minded. Your selling problem is our problem, and our experience puts us in a position to print your sales story so that it will get results.

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(See page 262 for order blank.)

BOOKCRAFT

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dred millions of civilized people have been held together and their lives ordered by a myth? Impostors do not make history. The transcendental may be beyond our full grasp, but no man who has lived his life in this world can shut his eyes to the fact that daily we have to accept many, many things that we cannot explain. The fact that a proposition does not admit of analysis, and taking apart and examination and setting up in its parts, does not prove that it is not a reality.

This Church is founded in the transcendental; so was the early Christian Church. Jesus was the Messiah proclaimed. He was resurrected from the dead. No man can explain that. Paul had a vision on the way to Damascus. I have read where it is said that it was a spiritual vision, but he heard a voice, too. What was that?

Whether it was spiritual or some other form of vision makes not the slightest difference to me. He had a vision! And this Church rests in the declaration that Joseph Smith had a vision from heaven, that celestial beings attended him and taught him, and on the basis of their teaching, he established this Church. It has approximately a million members. Hundreds of thousands of others have died. Perhaps in the course of time, nearly two million members have adhered to a belief in the verity of his statements. That kind of thing does not come out of imposture. Men can be wrong, may be deceived, but out of insincerity this Church could not grow.

OVER the last half century, perhaps half a dozen writers have cited a court record, supposed to show that Joseph Smith made admissions which show his insincerity and his imposture. And the whole case for that is built upon that alleged court record. When you come to examine it, there is no court record at all produced. What is produced is an article in an encyclopedia, written by nobody knows whom, and obviously full of poison, or by an author full of poison, and including what purports to be a court record. Why doesn't anybody who hangs a case on a record of the court produce the record? Even that encyclopedia deleted that part of the article consisting of the alleged court record in a later publication, presumably because there was not good enough foundation for it.

There is another peculiar thing about that alleged record. It purports to be a record of a justice of the peace court. Everybody who knows anything about courts knows that justices' courts are not courts of record. They do not usually take, nor preserve as part of the record, the testimony of witnesses. There are certain essential things. It should show the charge. It should show that witnesses were sworn. It should show the findings and the sentence. This alleged record contains everything but what it ought to contain. It con-

tains a statement of charge that is subject to objection because it states two offenses, or attempts to do so. It is well-known that no man in a case has to tes-

Thank You, Sincerely!

During the strenuous war years there have been times when we haven't been able to serve you the way we always like to. For your appreciation of our problems, your understanding and patience, we send you our sincere thanks!

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Clarence L. West, Mgr.



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AT
BREAKFAST

Serve
ROMAN
MEAL
porridge



ROMAN MEAL
SOME WAY... EVERY DAY

tify against himself. No man charged criminally has to testify until a case has been made against him, but this alleged record starts out with Joseph Smith, the first witness, testifying for himself, before anybody has testified against him.

There is no record that any witness was sworn. There is the announcement that he was found guilty, but of which of the charges it is not said, and there is no sentence. That record could not have been made of the alleged trial as it proceeded. The order of occurrences prohibits it. It rests on no better foundation than the worthless affidavits which it is dragged out to support, and so we could go down the line and bit by bit tear to shreds the threads of evidence by which the alleged imposture is said to have been perpetrated.

Let's get over the idea of thinking that everything must be true because it is written in a book. It derives no sanctity from being reduced to print. It has no higher validity than the honesty of thought behind it.

I apologize for this imposition upon your time, and pray the blessings of God upon you, in the name of Jesus. Amen.

GEORGE ALBERT SMITH

Address delivered at the Sunday afternoon session of the 116th annual general conference, April 7, 1946, in the Tabernacle

It is just five minutes to three—in San Francisco. [Laughter.]

This has been a very delightful experience for me to be at this conference, notwithstanding the fact that some of the dearest friends I have ever had, who were here a year ago, are not here today. We have listened to the members of the Quorum of the Twelve, and I realize for every one now in that position, a very dear friend of mine has passed away. Their places have been well filled. These brethren are really servants of the Lord, but I miss the men who are gone. Aunt Gusta Grant has sat through this conference attending most of the meetings. That blessed woman sat by the side of President Grant, helped him rear his family, and blessed this community. I am grateful to see her here today. I am sure that quite a number of elderly people are here that some of us do not know about. I mention Aunt Gusta Grant because President Grant stood here not long ago. Aunt Mary, wife of President Joseph F. Smith, is here also and is always at our meetings, and many others whom we love. I am sure they are blessed by being here, and we are

(Continued on next page)

Spring is "bustin' out all over"



and the thrill of Spring freshness is in the air.



Too bad your car can't talk



to tell you how much it would appreciate a Spring

freshening.



Get the best you can out of

the old bus by having your Pep 88-Vico service

man give it our 7-point Spring freshening now.



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ITS THE FRESH EGGS
THAT MAKE IT BETTER!

Here's the Recipe

Arrange slices of avocado and orange sections alternately on crisp salad greens. Serve with a dressing made by blending $\frac{1}{2}$ cup Durkee's Genuine Mayonnaise with $\frac{1}{4}$ cup orange juice and $\frac{1}{2}$ teaspoon sugar.

GEORGE ALBERT SMITH

blessed by their presence. It will not be long before many of us will pass on. We will not all leave as fine a record as some of those I have referred to, probably, but it is a wonderful thing to have that kind of companionship throughout life.

Just to look into your faces and see the earnestness of your lives is a joy, because that earnestness is written in your faces. I want to say to many of you that I know personally, I can never repay your kindness and helpfulness to me in many ways. I say never—I'll say I can't do it in this life, but I believe that we are living eternal lives, and perhaps some of these failures here may be remedied hereafter.

Much has been said in this conference about the Prophet Joseph Smith. There isn't much that I could say, except that which is good. Many of the benefits and blessings that have come to me have come through that man who gave his life for the gospel of Jesus Christ. There have been some who have belittled him, but I would like to say that those who have done so will be forgotten and their remains will go back to mother earth, if they have not already gone, and the odor of their infamy will never die, while the glory and honor and majesty and courage and fidelity manifested by the Prophet Joseph Smith will attach to his name forever. So we have no apologies to make.

It is a wonderful thing to live in an age like this when so many problems are being solved. It is also a disquieting age to live in when people find pleasure in harshness and unkindness toward those who are seeking to bless mankind.

I am glad that I belong to a Church that has produced such men and women as this Church has produced. I have traveled approximately a million miles in the world in the interest of the gospel of Jesus Christ. I have been in many climes and in many lands and in many nations, and I have never seen any place that I thought was as rich in the sweet companionships of life as I have found in the valleys of these grand mountains and in the organizations of the Church established in other parts of the world. It is a wonderful thing to have such friendships of good, true, honorable, sweet, faithful men and women. I have often said no man in the world has been more blessed than I. From my childhood, ever since I can remember, I have never been compelled to associate with evil individuals. I have been fortunate in having my life so adjusted that I could choose the very finest men and women that could be found in the world to be my companions. This has enriched my life, and I am grateful.

I think of my early experiences in the Primary Association. Mentioning the

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Primary calls to my attention the fact that it is a marvelous institution. It was the Savior of the world who said: "... Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10: 14.) In this organization there is a program to develop little children and to give them the advantage of education, refinement, and culture equal, if not superior, to any other in the world. Personally I feel today to thank the general officers and the stake and ward officers of this organization who give their time to developing these little children. I am reminded of it because yesterday and today I see quite a number of these children sitting in the aisles, on the steps, and elsewhere, paying attention and listening to what has been going on. It is lovely to have so many little children here, and it makes me feel comfortable to have them in the audience. The Lord loves them, and I am sure we love them.

AND we have our great Sunday School organization. There is no such Sabbath School group in all the world as we have in the Church of Jesus Christ of Latter-day Saints. It is marvelous what has been accomplished, and its teaching has been so adjusted that anybody, old or young, may find development and uplift in it. So I would like to thank those who have made it possible for me, in the Primary and in the Sunday School, to associate with men and women whose ideals are real Christian ideals, not make-believe, and who train those under their watchcare to walk uprightly before the Lord, to honor father and mother, to love one another, to be honest and true and chaste and benevolent. These are great organizations.

I think of what the Mutual Improvement Association has done for me. It is one of the most remarkable organizations in all the world, prepared and adjusted for those above twelve years of age. It has given me the companionship, as the other organizations did, of a little older group, but a group of the same fine quality, having faith in God, love for their fathers and their mothers and honor and respect for those who preside over them in the Church and state and nation. What a wonderful help the Mutual Improvement Association has been to me. I feel to thank and bless those who made it possible for me to have those companionships. There are in this audience today men and women with whom I have associated in that great group for many, many years, and I would like them to know that I appreciate their love and their kindness.

There is another fine organization in the Church, the Relief Society, organized under the direction of a prophet of God, for the development of women. This organization is unsurpassed by any woman's organization in all the world. What a wonderful thing it is to

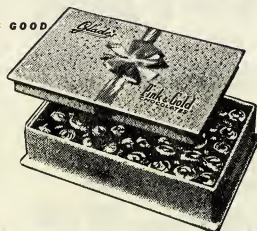
(Continued on next page)



How swell of the Marsdens!

Yes, the Marsdens spent a recent happy weekend with these folks... who are now so complimented and delighted at receiving a box of Glade's fine Chocolates and a card that says, "Thanks for a wonderful time!"

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You who agree, will be interested in a delicious drink that is made from grain and fruit. And this delightful, wholesome beverage contains no caffeine, other stimulants, or narcotics.

FICGO is known to millions of people who think sanely about food and drink. It is made of roasted barley and tree-ripened California figs. It is a boon to non-coffee drinkers who admittedly, and rightly, enjoy a wholesome hot drink with their meals. Wholesome FICGO can be freely recommended as a healthful drink for the whole family.

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Yes! Where Black Leaf 40 is used according to directions, chicken-lice and feather-mites are soon a thing of the past.

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to friends away from home

have in each of our wards and branches, these mothers of men and women, who give their lives to uplift and bless the communities in which they live. What a blessing they are and have been to this Church and will continue to be!

THE Genealogical Society is another marvelous organization. It has the task of gathering the names of those who have passed on, generations ago, bringing them into a great depository where they may be sorted over and classified, so that we may trace our ancestry. I said to a man one day, "You can find out all about your ancestors if you will go with me to the Genealogical Library." He said, "I don't want to know anything about them." I wouldn't either, if I thought my ancestors could be traced back to an orangutan or a baboon. But like William Jennings Bryan, those who have any pride in that kind of ancestry will not connect me with their family tree. I want to say that we don't appreciate what this great organization has done in gathering our genealogy and in tying together all the family lines that have been broken and lost.

We have our welfare program. It has been organized only a short time, and yet today is in a position to ship carloads of food, clothing, bedding, and other materials, to men and women and children on the other side of the sea, who are starving and freezing to death for the various things that we have in abundance, gathered by that great organization.

This Church and its organization prepare us for the kingdom of heaven if anything does that is in this world. So today, as I stand here and look into your faces, I realize what the gospel of Jesus Christ has done for me. I have no words to express my gratitude to God for the ministry of this Church and the blessing of its members to me as an individual; then multiply that by what it has done for all the rest of you.

It is a wonderful thing to go through life, hand in hand with the Master of heaven and earth, and this Church comes as near giving me this privilege as anything can do in mortality. I am grateful as I look around this group and see what God hath wrought for us, and I thank these elderly men and women who have borne the burden in the heat of the day and carried on, that we who have come on might have the blessing of a knowledge of the purpose of life to prepare us for eternal happiness.

We have our great educational institutions, our schools and seminaries, where our sons and daughters may not only be taught the rudiments of education but may be taught the fundamentals of eternal happiness. I am thankful that Karl G. Maeser, when I was only a child, put into my life a part of that which goes to make up the organization

of the great Church school system of the Church of Jesus Christ of Latter-day Saints. There are many things that I might mention, but these are just some that come to my mind as I stand here.

As we approach the conclusion of this great conference I have only good will in my heart for mankind. I haven't any animosity in my heart toward any living human being. I know some that I wish would behave themselves a little better than they do, but that is their loss, not mine. If I can get my arm around them and help them back on the highway of happiness by teaching them the gospel of Jesus Christ, my happiness will be increased thereby. That is the purpose of the missionary work of this great Church. I would like to say to the brethren who are mission presidents, you have a real responsibility in your various fields. You do not have very many missionaries from Zion as yet, but they are coming. I want to say that you will have all you can do to take care of them and train and develop them, as well as to assist the local people who have been so faithful and helpful during these long trying times. The letter we read from Brother Benson today indicates that many of the people over there are nearly starving and freezing to death, but the thing they are thinking about apparently, as indicated by his letter, is not how they may have a palace on earth, but how they may help other people to enjoy a mansion on high. That is what the gospel does for us. It is not what we have that makes us happy; it is not the material things of life that enrich our lives; but it is what we are. The nearer we are like our Heavenly Father and his beloved Son Jesus Christ, the happier we are. Surely, therefore, not any man or woman under the sound of my voice, or in the world who understands, will hesitate to go out and teach these people who do not understand, and radiate sunshine. You cannot drive people to do things which are right, but you can love them into doing them, if your example is of such a character that they can see you mean what you say. And so today I thank my brethren and my associates for their help and their kindness. When I think of what a weak, frail individual I am to be called to stand in the midst of this great Church, I realize how much I need the help of every soul that is in it, if I am to succeed; so I thank my brethren, my faithful counselors, who have helped me in the unusual experience of becoming accustomed to a great responsibility. I am grateful to my brethren of the Quorum of the Twelve, the Patriarch, the Assistants to the Twelve, the First Council of the Seventy, the Presiding Bishopric—all these men who are servants of the Lord and who are seeking to keep his commandments and teach us the way of eternal life. I am grateful to them, and I invoke upon them, and upon all of you, my Father's children, here or wherever you may be,

the blessings of peace and love and joy, and the companionship of the Spirit of God, and in the end eternal life in the celestial kingdom. I pray that that may be our privilege. When the Lamb's book of life is opened and the names of those are recorded who are to inherit the celestial kingdom, I hope and pray that you and all those you love, all these sons and daughters of our Heavenly Father who are associated with you here, may have their names recorded there—not one missing. If that is the case, how happy we will be throughout the ages of eternity. Thanks to the prophets of old, to our Heavenly Father who sent them, thanks to his beloved Son Jesus Christ who died that we might live again, thanks to Joseph Smith whose name has been belittled by some ignoramuses in the world, that is, they have sought to belittle him, but they cannot. Thanks to him who was willing to lay down his life and seal his testimony with his blood as evidence of the fact that he knew whereof he had spoken. God bless you, my brethren and sisters; may peace abide with you in your hearts and in your homes. Love one another; love mankind; reach out to those who need you. If we do that happiness such as can be found in no other way will be our portion.

God grant that it may be, I humbly ask in the name of Jesus Christ our Lord. Amen.

GREEN FRINGE

By Eva Willes Wangsgaard

Coot breath of snow's thinning,
The fragrance of furrows,
Inquisitive noses
Exploring new burrows;

Pale fingers of sunlight
On grasses that quiver
With curls of new green
Inching up from the river.

White froth on the rapids
Like fun-burst pillows
And tortoise-shell catkins
Asleep on the willows;

High arches of turquoise
Where grace notes are spilling
Back down on the rushes
Where blackbirds are trilling,

On the green fringe of winter
Where the marsh creatures live,
Earth awakens, life-hungry,
A-tremble to give.

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Authoritative. Many qualified representatives of thirteen churches cooperated in preparing the material.

A comparative chart, 15 by 20 inches, is a unique feature of the book. It compares at a glance the fundamental beliefs of ten major churches.

A handbook for the missionary. At home or abroad, **HIS MANY MANSIONS** will make contact with investigators easier.

Price, including book and comparative chart, \$2.25

(See page 262 for order blank.)

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Your Page and Ours

Sorry, No Stock

THERE is a story going around, possibly apocryphal, about the cryptic notes publishers use to report the disappointing fact that a book is not available. Writes a long-suffering librarian: "I am familiar with O.P.P. for out of print at present, or R.P.F.D. for reprinting few days, or more likely F.W. for few weeks, but what, please, is D.K.W.?" Even Stephenson's *Dictionary of Abbreviations* (\$1.75) with its thousands of abbreviations offers no solution. The best guess is that D.K.W. stands for don't know when, a not too incredible report during the present acute printing shortages and delays that have persisted since the war.—From *The Title Page*, Macmillan Company.

U.S.S. Briareus A.R.D.
Norfolk, Virginia

Dear Editors:

JUST a few words to let you know how much I enjoy and appreciate *The Improvement Era* that you send to me. During the two years that I was overseas the *Era* was a constant friend and companion to me. Besides my mother's letters there was nothing that brought me greater comfort and soul satisfaction than to read the wonderful messages by the leaders of our Church that are published in the *Era*. Soon I hope to be discharged and home with my loved ones. There the *Era* will continue to be my constant companion.

Sincerely,

Wallace Coleman

Dear Editors:

Joliet, Illinois

I THOUGHT you might be interested in knowing of one of the "Adventures of the *Era* in India" that my husband mentioned in one of his letters.

The base post office had thousands of magazines come in addressed to G.I.'s in India who had since gone home. Since they don't forward such mail, the wrappers were taken off and the magazines were distributed through the camps still in operation. About fifty sacks of such magazines came to my husband's camp, so he took them to Church with him the next Sunday. (A group of six to eighteen fellows hold Latter-day Saint services in Calcutta.) Many of the members hadn't had the privilege of reading about conference.

So, you see, not all of the undelivered issues of the *Era* are completely lost. It has truly been a wonderful connection with Mormonism for them "over there."

Sincerely,

Mrs. E. P. Hyatt

P.S. Lieutenant E. P. Hyatt asked me to write this letter because he appreciates every page of your magazine.

Fool's Paradise

"He thinks that he's changed a lot, but he hasn't."

"How come?"

"Well, he's always talking about what a perfect fool he used to be."

Hungry Choice

"What's your favorite dish?"

"One that's full of food."

A Meaty Question

"Why do you always flirt with waitresses?"

"I'm playing for big steaks."

Diagnosis

A teacher was discussing natural history.

"Now, who can tell me where the home of the swallow is?"

"The home of the swallow is in the stomach," came the answer from the rear of the class.

Signpost

"Is it true?" the youngster asked his father, "that it's necessary to work hard in order to succeed in life?"

"Yes, my boy. The minute a man begins to shrink from work, it's a good sign that he's almost washed up."

Headliner

"Is he as big a crook as the newspapers say he is?"

"Yes, he runs true to type!"

A Policy for a Need

"Hello," she said over the telephone. "Is this the Fidelity Insurance Company?"

"Yes, ma'am."

"Well, I want my boy friend's fidelity insured."

Viewpoint

She came into the photography shop with a small snapshot, asking, "Can I get this enlarged?"

"Certainly. Would you like to have it mounted?" asked the clerk.

"Oh, that would be wonderful," replied the girl. "He'll certainly look swell on a horse."

Fast and Efficient

"Now," said the teacher to his business training class, "just how would you close your bookkeeping books for the night?"

"Oh, that's easy," came the voice from the rear, closely followed by the bang of a closing book.

A Soft Answer Turneth Away Wrath

Mary was visiting with her mother. The stay was long and Mary became restless.

"Mother—," she said.

"Mary," rebuked her mother, "it's rude to interrupt while I'm speaking; you should wait until I finish."

"But," said the child, "you don't finish."

SCOUT TROOP 39 ACHIEVES

Troop 39, of Weston, Idaho, now boasts twelve Eagle Scouts, after only three years' activity. The first four Scouts of the troop to complete the requirements for the Eagle Scout award received their badges on February 12, 1945. Exactly one year later, eight more Scouts received the Eagle award.

The story behind the outstanding accomplishment of Troop 39 is interwoven with the effective service of determined scoutmasters, Myron Farnesbeck, who became scoutmaster in 1943, and was called into military service in the spring of 1945; and Blaine Thompson. These Eagle Scouts have now graduated into Explorer Post 139.





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